A DIVINE HERBALL

Together with

A Forreſt of *THORNES.*

In FIVE SERMONS.

1. *The Garden of Graces.*
2. *The prayſe of Fertilitie.*
3. *The Contemplation of the Herbes.*

4. *The Forreſt of Thornes.*
5. *The end of Thornes.*

By THO. ADAMS.

ESAY 55. 11. My word, ſayth the Lord, ſhall not returne to me void, but ſhall proſper in the thing wherto I ſent it.

AVGVST. de benedict. IACO. & ESAV.

Simul pluit Dominus ſuper ſegetes, & ſuper ſpinas: ſed ſegeti pluit ad horreum, ſpinis ad ignem: & tamen vna eſt pluvia.

LONDON,
Printed by *George Purſlowe*, for *Iohn Budge*, and are to be ſolde at his ſhop, at the great South-dore of *Pauls*, and at *Brittaines Burſe*. 1616.

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TO THE RIGHT

Honourable, WILLIAM Earle of *Pembroke*, *Lord Chamberlaine of his Maiesties houſe-*hold, and one of his Maieſties moſt honourable Priuie *Councel, and Knight of the moſt noble order of the Garter:* *The moſt noble embracer, and encourager* of GOODNESSE.

Right Honourable,

Am holde to preſent to your Honour *a ſhort contemplation of thoſe* Herbes, *(cut in rough pieces) which grow really and plentifully in your owne* Garden: *and giue ſo good nouriſhment to your vertues, delightfull taſte to the Church, and odo-riferous ſauour to all; that, like the* Vine *in* Iothams *Parable, they cheare the heart of both God & man. Your* Honour, *I know, cannot diſlike that in ſight, which you ſo preſerue in ſenſe, and (for a happy reward) doth and ſhall preſerue you. You are zealouſly honour'd of all thoſe that know goodneſſe; and haue dayly as many prayers, as the earth Saints. Into this number I haue (hopefully preſuming) thruſt my ſelfe; as loth to bee hindmoſt in that acknowledgement, which is ſo nobly deſerued, and ſo ioyfully rendred of al tongues: dedicating to your* Honour *ſome publicke deuotions, that can-*

neuer forget you in my priuate. I will not thinke of adding one Herbe *to your store: I onely desire to remember your* Honour *what hand planted them, what dew waters them, what influence conserues, and ensphcares a sweet prouident ayre about them: and when gay weedes, that shoote vp like* Ionas gourd *in a night, shall wither in an houre,* (*for* moriuntur, quomodo oriuntur) *Your* Herbe *of* Grace *shall flourish & be prayse d, both* ob eminentiam, *and* permanentiam; *and at last bee transported into that heauenly Paradise, whence it receiues the originary roote and being. Your* Honour *will excuse mee for coupling to a* Diuine Herball, *a* Forrest *of* Thornes; *by a true obseruation in both materiall and mystical* Gardens, *though a Poet records it.*

Terra salutiferas herbas, eadernque nocentes
Nutrit, et vrticæ proxima sœpe rosa est.

Your Honour will loue the light better, because the darke night followes so neare it, That your Sunne may neuer set, your nohle Garden *neuer wither; that your honours may bee still multiplied with our most Royall and Religious King on earth, and with the King of Kings in heauen; is faithfully prayed for by*

Your Honours hum-

bly deuoted,

THO. ADAMS.

To my worthy friend *Tho. Adams* on his HERBALL.

THe Herbes which theſe dead leaues now
Thy liuing voice did ſweetly ſing. (bring,
That thy tranſported Hearers thought
A PARADISE before them brought.
As if their inward eyes had ſeene
Another *EDEN* freſh and greene.
How they will ſmell, or taſte, thus ſent,
Will be perceiu'd in the euent.
I ſtay no cenſures; for my part,
May they grow greene ſtill in my hart.

VV. B.

R. S. *His good-ſpeede to the Herball.*

TRuely thou doſt the world diſcloſe,
which growes,
Promiſcuous; here a Thorne, & there a Roſe.
So ſhall blacke vices vgly face
adde grace,
Vnto the vertue, which ſhines next in place.
So when a ſtinging Thorne ſhall wound,
is found,
An Herbe to heale the Soule, and make it ſound.

To the diuine Author of the diuine Herball, his true friend dedicateth this ſmall Encomium of that which his pen diſpaires to prayſe.

HAd ADAM liu'd till this decayed age,
And ſeene an HERBALL ſo *Diuine*, and *Sage*,
He would haue ſayd, that no ſucceeding man
Might doe for *Adam* that which *Adams* can.
For while he till'd his *Garden*, his darke mind
In all that compaſſe no *Herbe-Grace* could find.
This man hath found it; and herein is bleſt:
Adam was good, my *Adam's* ſtill is beſt.

W. R. D. of Phyſicke.

To the prayse of the Herball.

THe *Ground* Gods Image, & his word the *Raine*:
His Christ the *Sunne*, neuer ecclips'd againe:
The *Cloudes* his Miniſteriall inſtruments:
His *Mercy* the all-working influence.
From theſe a *Garden* of ſweete *Herbes* doth grow,
With ſuch a *Spring*, as ſhall no *Autumne* know.

I. STOKES.

GReat Perſons loue a GARDEN for delight;
To pleaſe their noſthrils, or content their ſight,
The poore mans ſtate likes it to feaſt withall.
Phyſicians for the vertues medicinall.
For Odour, Ornament, and med'cinal worth,
A ſweeter HERBALL neuer yet came forth.

Cecinit *The. Parny.*

A DIVINE HERBALL, OR GARDEN of GRACES.

HEB. Chap. 6. Vers. 7. 8.

For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meet for them by whom it is dressed, receiueth blessing from God.

But that which beareth thornes and bryars, is reiected, and is nigh vnto cursing, whose end is to be burned.

I Presume, heere is no Atheist to heare and denie; *The Gospell is the power of God to saluation.* I hope here is no Libertine; if there be, let him heare also: It is the power of God to confusion. *Rom.1.16.*

Heb.4.12.

It is *a double-edged Sword*, and giues, *vel vitam, vel vindictam*, either instruction, or destruction. It is *Fire*, that doth melt waxe to repentance, and harden clay to vengeance. It is here a *Raine* or *Deaw* falling on the ground of mans heart; causing one soyle to bee fertile in good workes, another to abound with weedes of impiety: *For it returneth not backe to him that sent it, in vaine.* That it conuayes grace to vs, and returnes our fruitfull gratitude to God, is a high and happy mercy. That it offers grace to the wicked and by their corrupt natures occasions greater impietie, is a heauy but holy iudgement.

Not to trauell farre for Diuision, heere lyes *Earth* before vs. And as I haue seene in some places of this Iland, one hedge parts a fruitfull medow, and a barren heath: so of this *Earth*, *Man*; the same substance for natures constitution, clay of the same heape in the creating hand of the *Potter*; for matter, masse, and stuffe, none made *de meliore luto*; though in respect of Eternities Ordination, some vessels of honour, of dishonour others; here be two kindes, a good and a bad soyle: the one a Garden, the other a desart: the former an inclosure of sweet *herbes*, excellent graces: the latter a wild and sauage *Forrest* of *Bryars* and *thornes*, scratching and wounding offences.

For the better ground we wil consider. 1. The operatiue meanes, or working cause of the *fertility*; *the raine that commeth often vpon it.* 2. The thanke-

thankefull returning of expected fruite; *it bringeth forth herbes meete for them, by whom it is dreſſed.* 3. The reward of mercy; *it receiueth bleſſing from God.*

All is an Allegory. The *Earth* is *Man*: the *Raine*, Gods *Word*: the *herbes* are *Graces*: and the *Bleſſing*, is a ſweet retribution and accumulation of mercie.

The Earth

IS the beſt *ground* that lyes betwixt heauen and earth, Man: the nobleſt part of this world: the worthieſt creature, that hath earth for the pauement, and heauen for the ſeeling: the Creators Image; and as ſome read, his Shadow; which moues as the body doth, whoſe it is. When the body puts forth an arme, the ſhadow ſhewes an arme, &c: ſo man in his actions and courſes depends vpon the diſpoſition of God, as his all-powerfull Maker and Mouer. The bleſſed Deity (which hath in it a Trinity of moſt equall and eternall Perſons) is the firſt and beſt of all beings: the holy Angels next: *& a Ioue tertius Aiax*, man next them.

Ardens conceateth vpon *Marke* 16. in the Apoſtles commiſſion, *Goe ye into all the world, and preach the Goſpell to euery Creature*; that by this *Euery Creature*, is meant Man. For to liueleſſe, ſenſeleſſe, or reaſon-leſſe things, God neuer enioyned to preach the *Goſpell*. But man is called

Marke 16. 15.

Euery creature; because hee hath a participation of the best in all *creatures*. Stones haue a being, not life: plants haue a being and life, not sense: beasts haue a being, life, and sense, but not vnderstanding: Angels haue both being, life, sense, and vnderstanding. Man participates with all these in their best. He hath a being with stones, life with plants, sense with beasts, vnderstanding with Angels: a sweet abstract or *compendium* of all *creatures* perfections.

Let not all this make man proud. Euen this word *Earth*, though here vsed in a spiritual sense, puts him in minde that this excellent man is a mortall creature. *Earth*, must bee earth: hot earth to colde earth: that earth which hath now a life in it, to that earth which hath no life in it. Therefore I will say from the Prophet. *O earth, earth, earth, heare the word of the Lord.* Bestow not too much paines in adorning this perishable *earth*, thy flesh: the *earth* thou must be careful of, and which God here waters from heauen with his holy deawes, is thy heart, thy conscience.

I could willingly steppe out a little to chide those, that neglecting Gods *Earth*, the Soule; fall to trimming with a curious superstition the *Earths* earth, clay and lome: a body of corruption painted, til it shine like a Lilly (like it in whitenesse, not in humility, the candor of beautie; for the Lilly growes lowe; *Lilium conuallium*, a flower of the vallies and bottomes) a little slime done ouer with a past-boord; rottennesse hidde vnder golden

Ier. 22. 29.

Cant. 2. 1.

golden leaues:; ſtench lapp'd vp in a bundle of ſilkes: and by reaſon of poiſon ſuck'd from ſinne and hell, worthy of no better attribute then glorious damnation. Is there no ſickneſſe? is there no diſgrace? is there no old age? is there no death? that you make ſo much of this earth. Or doe you deſperately reſolue to dote on it liuing, as if you neuer hoped to finde it againe being dead? Feare not, you ſhall meet with it againe; perhaps when you would not. God hath ſtruck as gallant, as you can make or thinke your ſelues, with ſodaine, ſore, and ſure iudgements. Beleeue it, his hand is his owne. His arme was neuer yet broken, luxate, or manacled.

Woe worth them that haue put Pride and Couetouſneſſe fellow-commoners among vs: for they out-eate vs all, and ſtarue the whole houſe of our Land. Couetiſe would be charitable, but there is that other ſumme to make vp. Pride would giue, or at leaſt forbeare to extort, but there is a ruffe of the new faſhion to bee bought. Dignity, a caroch, or ſtrange apparell is to be purchas'd; and who but the poore tenants muſt pay for it! vpon whom they (once ſo accoutred) afterward looke betwixt ſcorne and anger: and goe as if they were ſhut vp in wainſcote.

Sed vitate viros cultum formaſq; profeſſos.
Quique ſuas ponunt in ſtatione comas.

Such a one will not giue, leſt his white hand

ſhould touch the poore beggars: who perhaps hath a hand cleaner then his; I meane, from aſperſions of bloud, rapine, iniury, briberie, luſt and filthineſſe. He cannot intend to pray; for he is called to dinner iuſt when his laſt locke is hung to his minde. O the monſtrous curioſitie of tricking vp this earth of earth! yet from the Courtier to the Carter, from the Lady to the Inkle-beggar, there is this exceſſe and going beyond their calling.

But I haue ſtrayed out of my way, to cut off a lappe of *Prides* garment: I conclude this *Earth* with this caution. *Reſpice, aſpice, proſpice.* Looke back what thou waſt: behold what thou art: conſider what thou muſt be. *Recole primordia, attende media, præuideto nouiſsima. Hæc pudorem adducunt, illa dolorem ingerunt, iſta timorem incutiunt.* Call to mind former things, ſee the preſent, foreſee the laſt. The firſt will breede in thee ſhame, the other griefe, theſe feare. Remember thou wert taken out of the earth: behold thy ſtrength of life ſubiect to diſeaſes; manifold, manifeſt, ſenſible ones: foreſee that thou muſt dye; this earth muſt to earth againe.

BERNARD

But the *Earth* here meant is a diuine, ſpirituall, immortall nature; called *Earth* by a Metaphor, incapable of ſuffering terrene fragilitie. This is Gods *Earth*, and that in a high and myſticall ſenſe, though proper enough. Indeed *Domini terra, the earth is the Lords and the fulneſſe thereof*, ſayth the *Pſalmiſt*. But he hath not ſuch reſpect

to

to the Earth he made, as to this *Earth* for whom he made it. This is *Terra ſigillata*, *earth* that he hath ſealed and ſanctified for himſelfe, by ſetting his ſtampe and impreſſion vpon it. Now the good mans heart is compared to *Earth* for diuerſe reaſons.

1. For *humilitie*. *Humus, quaſi humilis.* The Earth is the loweſt of all elements, and the center of the world. The godly heart is not ſo low in ſituation; but ſo lowly in it owne eſtimation. God is ſayd to hang the earth vpon nothing. *Iob.* 26. *He ſtretcheth out the North ouer the empty place, and hangeth the Earth vpon nothing:* that it might wholly depend on himſelfe. So a true Chriſtian heart, in regard of it ſelfe, is founded vpon *nothing*; (hath an humble vilipending and diſpriſing of it owne worth) that it may (*ex toto, & ex tuto*) wholly and ſafely rely on God. O man of earth, why exalteſt thou thy ſelfe? this is the way to preuent and fruſtrate the exaltation of God. Keepe thy ſelfe lowly as the Earth; reiect all opinion of thy owne worth, and thou ſhalt one day ouer-top the cloudes. The Earth is thy mother, that brought thee forth when thou wert not: a ſtage that carries thee whiles thou art: a tombe that receiues thee when thou art not. It giues thee originall, harbour, ſepulchre. Like a kind mother, ſhee beates her off-ſpring on her backe; and her brood is her perpetuall burden, till ſhe receiue them again into the ſame womb, from whence ſhe deliuered them. She ſhall bee

Iob. 26. 7.

yet

yet more kinde to thee, if her baſeneſſe can teach thee *humility*; and keepe thee from being more proud of other things, then thou canſt (with any reaſon) be of thy Parentage. Few are proud of their ſoules; and none but fooles can bee proud of their bodies: ſeeing here is all the difference betwixt him that walkes, and his floore he walkes on: Liuing Earth treads vpon dead earth, and ſhall at laſt bee as dead as his pauement. Many are the fauours that the earth doth vs; yet amongſt them all there is none greater, then the ſchooling vs to *humility*; and working in vs a true acknowledgement of our owne vileneſſe, and ſo directing vs to heauen, to find that aboue which ſhe cannot giue vs below.

2. For *Patience*. The *Earth* is called *Terra, quia teritur*: and this is the naturall earth. For they diſtinguiſh it into 3. ſorts. *Terra quam terimus: terra quam gerimus: terra quam quærimus*; which is the glorious land of *Promiſe*. That earth is cut and wounded with culters and ſhares; yet is patient to ſuffer it, and returnes fruits to thoſe that ploughed it. The good heart is thus rent with vexations, and broken with ſorrowes; yet offers the *other cheeke to the ſmiter*, endureth all with a magnanimous *patience*; aſſured of that victory, which comes by ſuffering, *Vincit qui patitur*. Neither is this all: it returns mercy for iniury, prayers for perſecutions, and bleſſeth them that curſed it. *The Plowers plowed vpon my backe: they made long their furrowes. They rewarded mee euill*

Pſal. 129. 3.
Pſal. 35. 12. 13.

euill for good, to the ſpoyling of my ſoule. Yet when they were ſicke, my cloathing was ſackecloth, I humbled my ſoule with faſting: I was heauy, as one that mourned for his friend or brother; *and my prayer returned into mine owne boſome.* When the heart of our Sauiour was thus ploughed vp with a ſpeare, it ran ſtreames of mercie, reall mercie; which his vocall tongue interpreted, *Father forgiue them: they know not what they doe.* His *bloud* *Heb.* 12. had a voice, a mercifull voice, and *ſpake better things then the bloud of Abel.* That cryed from the cauerns of the earth for reuenge; this from the Croſſe in the ſweet tune of compaſſion and forgiueneſſe. It is a ſtrong argument of a heart rich in grace, to wrappe and embrace his iniurer in the armes of loue; as the earth quietly receiues thoſe dead to buriall, who liuing tore vp her bowels. *Heb.* 12. 24.

3. For faithful *Conſtancie.* The *Earth* is called *Solum*; becauſe it ſtands alone, depending on nothing but the Makers hand. *One generation paſſeth away, and another generation commeth; but the earth abideth for euer.* Shee often changeth her burden, without any ſenſible mutation of her ſelfe. *Thy faithfulneſſe is to all generations: thou haſt eſtabliſhed the Earth, and it ſtandeth.* The Hebrew is, *To generation and generation*: inferring that times, and men, and the ſonnes of men, poſterity after poſterity paſſe away, but the *Earth* whereon, and whereout they paſſe, *abideth.* The parts thereof haue been altered; and violent *Eccle.* 1. 4. *Pſa.* 119. 90.

Earth-quakes begot in the owne bowels, haue
Psal. 104.5. tottered it. But *God hath layd the foundations of the earth*, (the Originall is; *founded it vpon her baſes*) *that it ſhould not be remoued for euer*: the body of it is immoueable. Such a conſtant ſoliditie is in the faithfull heart; that ſhould it thunder *Buls* from *Rome*, and bolts from heauen, *Impauidum ferient ruinæ*. Indeede God hath ſometimes bent an angry brow againſt his owne deare ones; and then no maruell, if they ſhudder: if the *bones of Dauid tremble*, and the *teeth of Hezekiah chatter*. But God will not be long angry with his: and the balances, at firſt putting in of the euenest weights, may be a little ſwayed, not without ſome ſhew of inequality: which yet after a little motion, ſettle themſelues in a iuſt poyſe. So the firſt terrour hath moued the godly, not remoued them: they return to themſelues, and reſt in a reſolued peace. *Lord*, doe what thou wilt: *if thou kill mee, I will truſt in thee.* Let vs heare it from him, that had
Pſal. 112.6. it from the Lord. *Pſal.* 112. *Surely he ſhall not be moued for euer: the righteous ſhall bee in euerlaſting remembrance. He ſhall not be afraide of euill tydings: his heart is fixed, truſting in the Lord. His heart is eſtabliſhed, &c.* Oh ſweet deſcription of a *conſtant ſoule!*

They giue diuerſe cauſes of Earth-quakes: *Ariſtotle* among the reſt, admits the eclipſe of the Sun for one; the interpoſition of the Moones body hindring ſome places from his heate. I know not how certaine this is in Philoſophie: in

Diuinity it is moſt true, that onely the eccliplſe of our *Sunne*, IESVS CHRIST, raiſeth Earthquakes in our hearts: when that inconſtant and euer-changing body of (the Moone) the world ſteppes betwixt our Sunne and vs, and keepes vs from the kindly vitall heate of his fauour: then, O then, the earth of our heart quakes; and we feele a terrour in our bones and bowels, as if the buſie hand of death were ſearching them. But no eccliplſe laſts long: eſpecially not this: our Sunne will ſhine on vs againe: we ſhall ſtand ſure, euen as *mount Sion, which cannot be remoued, but abideth for euer.* *Pſal.* 129. 1.

4. For *Charitie.* The Earth brings forth food for all creatures that liue on it. Greene herbe for the cattell: oyle and wine for man: *The vallyes ſtand thicke with corne: the Mower filleth his ſythe, and the binder vp of ſheaues his boſome.* A good man is ſo full of *charitie*: he releeues all without improuidence to himſelfe. He giues plentifully that all may haue ſome; not indiſcreetly, that ſome haue all. On the *Earth* ſtand many glorious Cities, and goodly buildings; faire monuments of her beauty and adornation. The ſanctified ſoule, in an happy reſpondencie, hath manifold workes of charitie, manifeſt deedes of pietie; that ſweetly become the *Faith* which he profeſſeth.

5. For *Riches.* The Earth is but poore without: the ſurface of it, eſpecially when ſqualid winter hath bemired it, ſeemes poore and barren:

but within, it is full of rich mines, ores of gold, and quarries of precious minerals. For medals and mettals, it is abundantly wealthy. The sanctified heart may seeme poore to the worlds eye, which only beholds and iudgeth the rinde and huske, and thinkes there is no treasure in the Cabinet, because it is couered with leather. But within hee is full of golden mines, and rich ores; the inuisible graces of faith, feare, loue, hope, patience, holinesse: sweeter then the spices of the East Indies, and richer then the gold of the West. *Omnis decor filiæ Sion ab intus. The Kings Daughter is all glorious within.* It is not the superficiall skinne, but the internall beautie, that moues the King of heauen to bee enamoured of vs; and to say, *Thou art all faire my Loue: there is no spot in thee.*

*Psal.*45.13.

*Cant.*4.7.

6. Lastly, for *Fertilitie.* The *Earth* is *fruitfull*: when the ayre hath giuen influence, the Clouds showred downe seasonable deawes, and the Sunne bestowed his kindly heate; loe, the thankfull *earth* returnes fruites, and that in abundance. The Christian soule, hauing receiued such holy operations, inspirations, and sanctifying motions from aboue, is neuer found without a gratefull *fertility.* Yea, as the *Earth* to man, so man to God, returnes a blessed vsurie; tenne for one; nay sometimes 30. sometimes 60. sometimes an hundred fold.

But the succeeding doctrine will challenge this demonstration. I haue been somewhat co-

pious

pious in the first word; the breuity of the rest shall recompence it. The *operatiue* cause, that worketh the good earth to this fruitfulnesse, is a heauenly *Raine* that *falls oft vpon it*: and the *earth* doth *drinke it vp*. Wherein is obseruable, that the *raine* doth come, that it is welcome. God sends it plenteously, and man entertaines it louingly. It *comes oft*, and *he drinkes it vp*. Gods loue to man is declared in the *comming*: in the *welcomming*, mans loue to God. In the former, we will consider, 1. The matter. 2. The manner. The matter that *commeth*, is *Raine*. The manner consists in 3. respects. 1. There is mercy, *It commeth*. It is not constrained, deserued, pulled downe from heauen; *It commeth*. 2. Frequencie, *it commeth often*: there is no scanting of this mercy: it flowes abundantly, as if the windowes of heauen were opened: *Often*. 3. Direction of it right, *vpon* this *earth*. It falls not neere it, nor besides it, but *vpon it*. To begin with the

Raine.

GOds *Word* is often compared to *Raine* or *Deaw*. *Moses* beginnes his *Song* with *My doctrine shall drop as the raine, my speech shal distill as the deaw; as the small raine vpon the tender herbe, and as the showers vpon the grasse*. Therfore in the first verse, he calls to the earth to *heare his voice*. Man is the *Earth*, and his *Doctrine* the *Deut.* 32. 2.

Mica. 2. 6. *Raine.* Mica. 2. *Prophecie yee not*: the originall word is *Drop ye not, &c.* Amos 7. 16. *Thou ſayeſt, Prophecy not againſt Iſrael, drop not thy word againſt the houſe of Iſaac.* Ezek. 21. *Sonne of man ſet thy face toward Ieruſalem, and drop thy word toward the holy places.* The Metaphore is vſuall: wherein ſtands the compariſon? In 6. concurrences.

Amos 7. 16.

Ezek. 21. 2.

1. It is the property of *Raine* to coole heate. Experience tels vs, that a ſweltring feruour of the ayre, which almoſt fryes vs, is allayed by a moderate ſhower ſent from the clouds. The burning heate of ſinne in vs, and of Gods anger for ſinne againſt vs, is quenched by the Goſpell. It cooles our intemperate heate of malice, anger, ambition, auarice, luſt; which are burning ſins.

2. Another effect of *Raine*, is *Thirſt* quenched. The drie *earth* parched with heate, opens it ſelfe in refts and cranies, as if it would deuoure the cloudes for moiſture. The Chriſtian ſoule *thirſts after righteouſneſſe*; is drie at heart till he can haue the *Goſpell*: a ſhowre of this mercy from heauen quencheth his thirſt: he is ſatisfied. *Whoſoeuer drinketh of the water that I ſhal giue him, ſhal neuer thirſt: but it ſhall bee in him a well of water, ſpringing vp into euerlaſting life.*

Ioh. 4. 14.

3. *Raine* doth allay the windes. When the ayre is in an vprore, and the ſtouteſt Cedars crouch to the ground before a violent blaſt; euen Towers and Cities tremble; a ſhowre of *raine* ſent from the cloudes mitigates this fury. When the Potentates of the world, Tyrants, little

tle better then Diuels, *Gog* and *Magog*, *Moab* and *Ammon*, *Turkey*, *Rome*, Hell, ſtorme againſt vs; God quiets all our feares, ſecures vs from al their terrours by a gracious *raine*, droppes of mercie in the neuer-fayling promiſes of the Goſpell.

4. *Raine* hath a powerfull efficacy to cleanſe the ayre. When infectious fogges, and contagious vapours haue filled it full of corruption, the diſtilling ſhowres waſh away the noyſome putrifaction. We know, that too often filthy fumes of errors and hereſies ſurge vp in a land, that the ſoule of faith is almoſt ſtifled, and the vncleanneſſe of corrupt doctrine gets a predominant place: the Lord then *droppes* his word from heauen: the pure *Raine* of his holy Goſpell cleanſeth away this putrifaction, and giues new life to the almoſt ſmothered *truth*. Wo to them then that would depriue mens ſoules of the Goſpell, and *with-hold the Truth in vnrighteouſneſſe*. When they *locke vp* the gates of grace (as *Chriſt* reproued the *Lawyers*) and labour to make the *heauens braſſe*, they muſt needes alſo make the *Earth iron*. How ſhould the *earth* of mans heart bring forth fruits, when the *raine* is with-held from it? No maruell, if their ayre be poyſon'd.

5. *Raine* hath yet another working; to mollifie a hard matter. The parched and heat-hardned earth is made ſoft by the deawes of heauen. O how hard and obdurate is the heart of man, till this *raine falls* on it. Is the heart couetous? no teares from diſtreſſed eyes can melt a peny out of it.

it. Is it malicious? no ſupplications can begge forbearance of the leaſt wrong. Is it giuen to drunkenneſſe? you may melt his body into a dropſie; before his heart into ſobrietie. Is it ambitious? you may as well treat with *Lucifer* about humiliation. Is it factious? a Quire of Angels cannot ſing him into peace. No means on earth can ſoften the heart; whether you annoint it with the ſupple balmes of entreaties, or thunder againſt it the bolts of menaces, or beate it with the hammer of mortall blowes. Behold! GOD ſhowres this *raine* of the Goſpell from heauen, and it is ſodainely ſoftned. One Sermon may *pricke* him *at the heart*; one droppe of a Sauiours bloud diſtilled on it by the Spirit, in the preaching of the Word, melts him like waxe. The Drunkard is made ſober, the Adulterer chaſte, *Zaccheus* merciſull, and raging *Paul* as tame as a Lambe.

They that haue erſt ſerued the Diuell with an eager appetite, and were hurried by him with a voluntary precipitation; haue all their chaines eaten off by this *Aqua fortis*: one droppe of this *raine* hath broken their fetters; and now all the powers of hell cannot preuaile againſt them. There is a Legend, (I had as good ſay, a tale) of an Hermite, that heard (as he imagin'd) all the Diuels of hell on the other ſide of the wall, lifting, and blowing, and groning, as if they were a remouing the world. The Hermite deſires to ſee them: admitted, behold, they were all lifting

at

at a feather, and could not ſtirre it. The application may ſerue; yeeld the fable idle. Satan and his Armies, Spirits, Luſts, Vanities, Sinnes, that erſt could toſſe and blow a man vp and downe like a feather; and did not ſooner preſent a wickednesſe to his ſight, but he was more ready for action, then they for inſtigation; now they cannot ſtirre him: they may ſooner remoue the world from the pillars, then him from the grace and mercy of God. The deaw of heauen hath watred him, and made him grow; and the power of hell ſhall not ſupplant him. The *raine* of mercie hath ſoftned his heart, and the heat of ſinne ſhall neuer harden it.

6 Laſtly, *Raine* is one principall ſubordinate cauſe, that all things fructifie. This holy deaw is the operatiue meanes and working cauſe, next vnder the grace of God in our Lord *Ieſus Chriſt*, that the ſoules of Chriſtians ſhould bring forth the fruits of faith and obedience. I know, God can ſaue without it: we diſpute not of his power, but of his worke; of ordinary, not extraordinary operations. God vſually worketh this in our hearts by his word. Thus for the matter: the manner is:

1. *It commeth.* 2. *Often.* 3. *Vpon it.*

It commeth.

IT is not forc'd, nor fetch'd, but comes of his owne meere mercy, whose it is. *Iam.* 1. So sayth the Apostle: *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights.* They that want it, haue no merit of congruity to draw it to them: they that haue it, haue no merite of condignitie to keepe it with them. It is the mercy and gratuitall fauour of God, that this Gospell *commeth* to vs. For, if *ipsum minus* be *munus*, how highly is this great gift to be praysed! What deserue we more then other Nations? They haue as pregnant wittes, as proportionable bodies, as strong sinewes as we: and perhaps would bring forth better fruits. Yet they want it: with vs it is. Wee need not trauell from Coast to coast, nor iourney to it; it is come to vs. *Venit ad limina virtus*: will you steppe ouer your thresholds, and gather Manna? When the Gospell was farre off from our Fathers, yet in them *Studium audiendi superabat tædium accedendi*: the desire of hearing it beguiled the length of the way. But we will scarce put forth our hand to take this bread: and, as in some ignorant countrey townes, be more eager to catch the raine, that falls from the out-side of the Church in their buckets, then this *raine* of

Iames 1. 17.

grace

grace preached in it, in their hearts. Oh you wrong vs; wee are fond of it; we call for preaching: yes, as your forefathers of the blind times would call apace for holy water; yet when the Sexton caſt it on thē, they would turn away their faces, and let it fall on their backes. Let God ſow as thicke as he will, you wil come vp thinne. You will admit frequencie of preaching, but you haue taken an order with your ſelues of rare practiſing. You are content this *Raine* ſhould *come*, as the next circumſtance giues it,

Often.

GOD hath reſpect to our infirmities, and ſends vs a plentiful raine. One ſhowre will not make vs fruitful; it muſt come *oft vpon us. Gutta cauat lapidem, non vi, ſed ſæpe cadendo.* The raine dints the hard ſtone, not by violence, but by oft-falling droppes. *Line* muſt be added to *line*: *here a little and there a little.* God could powre a whole floud on vs at once: but mans vnderſtanding

Is like a viall, narrow at the toppe:
Not capable of more, then drop by droppe,

Sayes the Poet. If much were powred at once, a great deale would fall beſides, and be ſpilt. Like children, wee muſt bee fed by ſpoonfulls, according to the capacity of our weake natures. It is

not an abundant raine falling at once, that makes the plants grow; but kindly and frequent showers. One sermon in a yeare contents some throughly; and God is highly beholding to thē, if they wil sit out that waking. You desire your fields, your gardens, your plants to be often watred; your soules will grow well enough with one *raining*. How happy would man be, if hee were as wise for his soule, as he is for his body! Some there are, that would heare *often*, may be too often; til edification turne to tedification; and get themselues a multitude of Teachers; but they wil doe nothing. You shall haue them run ten miles to a Sermon; but not steppe to their owne dores with a morsell of bread to a poore brother. They wish wel to the cause of *Christ*, but they will doe nothing for it worth God-a-mercie. The world is full of good wishes: but heauen only full of good workes. Others would haue this *Raine* fall *often*, so it be such as they desire it. Such a cloud must giue it, and it must be begotten in thunder; faction and innouation. Till *Euangelium Christi fit euangelium hominis; aut quod peius est, Diaboli.* Till the Gospell of Christ be made mans Gospell, or which is worse, the deuills, If the *raine*, as it falls, doe not smell of Nouelty, it shal fall besides them. They regard not so much heauen whence it comes, as who brings it. I haue read of two, that meeting at a Tauern, fel a tossing their religion about as merily as their cuppes: and much drunken discourse was of their profession. One protested himself of

Hier. in Ep. ad Galat.

Manl.

Doctor

Doctor *Martins* Religion: the other ſwore, hee was of Doctor *Luthers* Religion: whereas *Martin* and *Luther* was one man. No *raine* ſhall water them, but ſuch a mans: otherwiſe be it neuer ſo wholeſome, they ſpew it vp againe. As if their conſciẽce were ſo nice & delicate as that ground at *Coleine*, where ſome of S^t. *Vrſula's eleuen thouſand Virgins* were buried; which will caſt vp againe in the night, any that haue bene interred there in the day: except of that company, though it were a child newly baptiſed. For our ſelues, the limits of ſobriety being kept, deſire wee to heare the Goſpell *often*; and let our due ſucceding obedience iuſtifie the goodneſſe of our thirſt. When *Chriſt* ſpake of the *bread of life*, the tranſported Diſciples beſeech him, *Lord, euermore giue us this bread.* So pray wee; Lord euermore ſhowre downe vpon vs this *raine*.

Baron.

Ioh.6.34.

Vpon it.

GOd ſo directs this *deaw* of his Word, that it ſhall fall on our hearts, not beſides. The *Raine* of the Goſpell, like the raine of the clouds, hath ſometimes gone by coaſts. *Amos* 4. *I haue with-holden the raine from you, and I haue cauſed it to raine vpon one Citie, and cauſed it not to raine vpon another Citie: one piece was rained vpon, and the piece whereupon it rayned not withered.* But I haue wetted your fields, moyſten'd your

Amos 4. 7.

hearts, with the deawes of heauen, giuen you *my ſtatutes and ordinances*, ſayth the Lord: *I haue not dealt ſo with euery people*; there be ſome that *haue not the knowledge of my lawes*. The Sunne ſhines on many nations, where this ſpirituall *raine* falls not. This is not all; but as at the laſt day, *two in one bed* ſhall be diuorced; ſo euen now one ſeat in the Church may holde two, vpon one whereof this ſauing *raine* may fall, not on the other. The *Spirit blowes where hee pleaſeth*: and though the ſound of the *raine* be to all open eares alike, yet the ſpirituall deaw drops only into the open hart. Many come to *Iacobs* well, but bring no pitchers with them; wherewith to drawe the water. A good ſhowre may *come* on the earth, yet if a man houſe himſelfe, or bee ſhrouded vnder a thicke buſh, or borough'd in the ground, hee will be drie ſtill. God ſends downe his *raine*; one houſeth himſelfe in thedarkeneſſe of ſecuritie: hee is too drowſie to be told in with the bells: Another ſits dallying with the delights of luſt vnder a green buſh, a third is borough'd in the ground, mining and intrenching himſelfe in the queſt of riches. Alas, how ſhould the deaw of grace fall vpon theſe! Thou wouldſt not ſhelter thy ground from the clouds, leſt it grow barren: oh then keep not thy ſoule from the *raine* of heauen.

Pſa. 147. 20.

You haue heard how the *raine* is come; now heare how it is made welcome. The good groũd *drinkes* it, nay *drinkes it in*. *Imbibit*. The compariſon ſtands thus. The thirſty Land drinkes

vp

vp the *raine* greedily, which the cloudes poure vpon it. You would wonder what becomes of it: you may finde it in your fruites. When your Vines hang full of clusters, your Gardens stand thicke with flowers, your Medowes with grasse, your fields with corne; you will say, the earth hath been beholden to the heauen. That hath rained moisture, this hath drunke it in; we see it in our fruits. *The Lord sayth, I will heare the heauens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.* The fruits of corne, wine, oyle, witnesse that the earth hath heard them, that heauen hath heard the earth, and that the Lord hath heard the heauen. The heauens giue influence to the ground, the ground sappe to the plants, the plants nourishment to vs, the Lord a blessing to all. The Lord *watereth the hills from the chambers: the earth is satisfied with the fruit of thy workes. Hee causeth the grasse to growe for the cattell, and herbe for the seruice of man: Wine to make glad his heart, and oyle to make his face shine; and bread to strengthen mans heart, &c.* With such thirsty appetite, and no lesse happy successe, doth the good soule swallow the dew of grace. If you perceiue not when the faithfull take it; you may see they haue it: for their fruits testifie it. It is a most euident demonstration, that they haue bin beholding to the Gospell; they haue a sanctified life. *Drinkes it in.*

*Hos.*2.21.

*Psa.*104.13

There bee very many great *Drinkers* in the world,

world. The maine drunkenneſſe, that giues denomination to all the reſt, is that throte-drunkenneſſe: whereof the Prophet, *Væ fortibus ad potandum.* Theſe are they, that will not drinke this myſticall wine in the Church, ſo willingly as bee drunk in the tap-houſe. Wine-worſhippers, that are at it on their knees, proteſting from the bottome of their hearts to the bottome of the cups; if the health be not pledged, *actum eſt de amicitia*: farewell friendſhip. I haue read of a ſtreete in *Rome*, called *vicus ſobrius*, ſober ſtreet. Find ſuch a ſtreet in any Citie or populous towne in England, and ſome good man wil put it in the Chronicle.

It hath beene ſayd, that the Germanes are great drinkers; and therefore to Carowſe is giuen to be deriued from them; the word being originally to Gar-rowſe, which is to drinke off all: *Gar* ſignifying *totum*: ſo the Germanes are called by themſelues *Germanni, quaſi toti homines*; as if a Germane were *All-man*; according to another denomination of their Country, *Allmanie*. And ſo wee are growne to thinke him, that can tipple ſoundly, a tall man, nay all-man from top to toe. But if England plyes her liquor ſo faſt as ſhee begins, Germany is like to looſe her Charter. I haue heard how the *Ieſuits* out-ſtripp'd the *Franciſcans*. Indeed Saint *Francis* at the firſt meeting ſawe ſixe thouſand Fryers. *Ignatius*, becauſe he could not begin his order with ſo many, made vp the number in Diuels. The Germanes had of

vs both priority and number for drunkards. Our Engliſh beggars firſt got the faſhion: but becauſe their number was ſhort, and it was like that the Nation would be diſgrac'd, it was agreed to make it vp in Gallants.

No maruell, if the Lord for this threaten vs with the rod of famine, and to ſcourge vs with that moſt ſmarting ſtring of his whippe. God hath layd himſelfe faire in his bow already, and is ready to draw this arrow vp to the head, and ſend it ſinging into our boſomes. *Ferro ſæuior fames*: it is one of Gods foreſt iudgements. Beaſts and Sword kill quickly; and the Plague is not long in diſpatching vs: but Dearth is a lingring death. *Lament.* 4. *They that be ſlaine with the ſword, are better then they that be ſlaine with hunger: for theſe pine away, ſtricken through for want of the fruits of the field.* We ſee how our ſeaſons are changed, becauſe we can finde no ſeaſon to repentance. Our Springs haue bin graues, rather then cradles: our Summers haue not ſhot vp, but withered our graſſe: our Autumnes haue taken away the flockes of our ſheepe. And for our lateſt Harueſt, wee haue had cauſe to inuert the words of our Sauiour, *Luke* 10. Hee ſayth, *the Harueſt is great, but the Labourers are few: pray ye therefore the Lord to ſend forth more Labourers into his harueſt.* But wee might haue ſayd: the *Labourers are many, and the harueſt is ſmall: pray ye therfore the Lord to ſend a greater harueſt for the Labourers.* God hath thus, as it were, pulled the Cup

Lament. 4.9

Luke 10. 2.

from the Drunkards lippes; and since hee will know no measure, the Lord wil stint him. If there will bee no voluntary, there shall be an enforced fast. Wee haue other great drinkers besides.

What say you to those that *Drinke* vp whole townes, vnpeople countreys, depopulate villages, inclose fields? that *Pharise-like*, swallow vp poore mens houses, drink their goods, though mingled with teares of damme and young ones, mother & children? Are not these horrible *drinkers*? Sure God will one day hold the Cup of vengeance to their lippes, and bid them *drinke* their fils.

The *Proud-man* is a great *drinker*. It is not his belly, but his back, that is the drunkard. He pincheth the poore, rackes out the other fine, enhanceth the rent, spends his owne meanes, and what he can finger besides, vpon clothes. If his rent-day make euen with his Silkeman, Mercer, Taylor, he is well. And his white Madam *drinkes* deeper then he. The walls of the Citie are kept in reparation with easier cost, then a Ladies face, and the appurtenances to her head.

The *Ambitious* is a deepe-*drinker*: O hee hath a dry thirst vpon him. He loues the wine of promotion extremely. Put a whole monopoly into the cup, and he will carouse it off. There is a time when other drunkards giue ouer for asleeping-while: this *drinker* hath neuer enough.

Your grimme *Vsurer* is a monstrous *drinker*: you shall seldome see him drunke at's owne cost: yet he hath vow'd, not to be sober til his Doomesdaye.

daye. His braines, and his gowne are lin'd with foxe; hee is euer afoxing. It may be ſome infernall ſpirit hath put loue-pouder in his drinke; for hee dotes vpon the deuill extremely. Let him take heed; hee ſhall one day *drinke* his owne obligations, and they wil choke him.

The *Rob-altar* is a huge *drinker*. Hee loues, like *Belſhazzar, to drinke* only in the goblets of the Temple. Wo vnto him, he carowſes the wine he neuer ſwet for, and keeps the poore Miniſter thirſty. The tenth ſheafe is his dyet: the tenth fleece (O 'tis a golden fleece he thinkes) is his drinke: but the wooll ſhall choke him. Some drinke downe whole Churches and ſteeples; but the bells ſhall ring in their bellies.

Euery *couetous worldling* is a great *drinker*: he ſwallowes *aurum potabile* as his dyet-drinke. And like an abſolute, diſſolute drunkard, the more he drinks, the dryer he is; for he hath neuer enough. It may be ſaid of him, as it was of *Bonoſus*, whom the Emperour *Aurelian* ſet to drinke with the German Embaſſador; not a man, but a rundlet fill'd with wine.

And my fine *preciſe Artizan*, that ſhunnes a Tauerne, as the Diuell doth a Croſſe, is often as drunke as the rankeſt. His language doth not ſauour of the pot; he ſweares not, but indeed: but truſt him, and indeed hee will cozen you to your face. The loue of mony hath made him drunk. And though the Prouerbe be, *In vino veritas*; yet as drunke as he is, you ſhall neuer haue truth break out of his lips.

And the vnconſcionable Lawyer, that takes fees on both hands, as if he could not drinke but with two cuppes at once, is not hee a great *drinker?* If what is wanting in the goodneſſe of the cauſe, be ſupplied in the greatnes of the fees, O theſe

Fœcundi calices, quem non fecere diſertum?

Let all thinke theſe ebrieties muſt be accounted for. How fearefull were it, if a mans latter end ſhould take him drunke! *Take heed to your ſelues, leſt at any time your hearts bee ouercharged with ſurfeting and drunkenneſſe, and ſo that day come vpon you vnawares.* In corporall ebriety the ſoule leaues a drunken body: in ſpirituall, the body leaues a drunken ſoule; both deſperately fearefull. Luke 21. 34

There is yet a laſt, and thoſe a bleſt ſort of *Drinkers*: which *drinke in* this ſweete *raine* of grace and mercie. They doe not onely taſte it: ſo do the wicked. Verſe 4. *They haue taſted of the heauenly gift: they haue taſted of the good word of God, and of the powers of the world to come.* 2. Nor drinke it onely to their throat, as if they did gargarize the word; as carnall Politicians, and formall Profeſſors doe. They muſt attend, they muſt admit, but no further then their throates: they will but gargarize the Goſpell. It ſhall neuer come into their ſtomakes, neuer neere their hearts. But theſe *drinke* it *in*, digeſt it in their conſci-

conſciences; take liberall draughts of it, and do indeede *drinke* Healths thereof. Common health-maintainers drinke their ſickneſſe. Therefore ſayes the moderne Poet honeſtly,

Vne ſalus ſanis nullam potare ſalutem.

But this is a *ſauing health*: ſuch as our Sauiour began to vs; when hee dranke to vs in his owne bloud, *a ſauing Health to all Nations*. And wee are bound to pledge him in our owne faith and thankfulneſſe; as *Dauid, I will take the cup of ſalvation, and bleſſe the name of the Lord.* This is a hearty draught of the waters of life; the deeper the ſweeter. Bleſſed he is that *drinkes* ſoundly of it, and with a thirſty appetite. There is, as *Diuines* ſay, *ſancta ebrietas*: ſuch as fell on the bleſſed Apoſtles on *Whitſunday*. *Acts* 2. They were *drunke* (not with new wine, but) with the *holy Ghoſt*. This holy plenitude doth (as it were) inebriate the ſoules of the Saints. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe: and thou ſhalt make them drinke of the riuer of thy pleaſures.* The *Spouſe* ſings of her Sauiours kindnes, *He brought me to the banqueting houſe, and his banner ouer me, was loue. Stay mee with flagons, and comfort me with apples, for I am ſicke of loue.* In the originall it is called, *Houſe of wine*. *Chriſt* hath broached to his *Church* the ſweet wines of the Goſpell, and our hearts are cheared with it; our ſoules made merry with flagons of mercie

Ardens.

Pſal. 36. 8.

Cant. 2. 4. 5.

Cant. 5. 1. Come to this wine, *bibite & inebriamini*: *eate O friends, drinke, yea drinke abundantly, O beloued*: drinke and be drunke with it. God will be pleased with this (and no other but this) *Drunkennes*. The vessell of our heart being once thus filled with grace, shall hereafter be repleniſhed with glorie.

(**)

A DIVINE Herball,

Or,

THE PRAYSE OF *FERTILITY.*

The SECOND SERMON.

MATH. 25. 29.

Vnto euerie one that hath ſhall be giuen, and he ſhall haue abundance.

AVGVST.

Magnæ Virtutis eſt, cum fœlicitate luctari:
Magnæ fœlicitatis eſt, à fœlicitate non vinci.

LONDON,
Printed by *George Purſlowe*, for *Iohn Budge*, and are to be ſolde at his ſhop, at the great South-dore of *Pauls*, and at *Brittaines Burſe*. 1616.

A DIVINE Herball,

Or,

THE PRAYSE OF FERTILITY.

The SECOND SERMON.

MATH. 25. 29.

Unto euerie one that hath shall be giuen, and he shall haue abundance.

AVGVST.

Magnæ Virtutis est, cum fœlicitate luctari:
Magnæ fœlicitatis est, à fœlicitate non vinci.

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A DIVINE HERBALL,

OR

The prayse of Fertillitie.

THE

SECOND SERMON.

HEB. Chap. 6. Vers. 7.

For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meet for them by whom it is dressed, receiueth blessing from God.

THAT difference which the Philosophers put betweene learning and mettals, wee may truly find betweene humane writings and Gods *Scriptures* conferred. They that digge in the one, finde *Paruum in magno*, a little gold in a great deale of

ore. They that digge in this rich field, (which the wise *Merchant* solde all hee had to purchase) finde *Magnum in parno*, much treasure in a few words.

Wee haue heard how the good *earth* is beholding to God for his holy *Raine*: the next circumstance obiects to our meditation this *earths* thankfull *fertility*. *It bringeth forth herbes meete for them by whom it is dressed.* Euery word transcends the other; and as it excludes some vicious defect, so demonstrates it also some graduall vertue.

1. *It brings forth.* It is not barren like a dead ground, that yeelds neither herbes nor weedes. This is no idle heart, that doth neither good nor harme; that like a meere spectator of the world, sits by with a silent contemplation: for whom was made that Epitaph:

Here lyes he, was borne and cryed,
Lyed threescore yeares, fell sicke and dyed.

Doing neither profit nor preiudice to the Country hee liued in. Heere is no such stupid neutralitie, nor infructuous deadnesse. *It brings forth.*

2. They are not weedes it produceth, but *herbes*. A man had as good do nothing, as doe naughty things. It is lesse euill to sit still, then to runne swiftly in the pursuite of wickednes. They that forbeare Idlenesse, and fall to lewdnesse,

mend the matter, as the Diuell(in the tale)mended his dames legge; when he ſhould haue put it in ioynt, he broke it quite in pieces. It is not enough that this ground *brings forth*, but that it yeelds *herbes*. Of the two, the barren earth is not ſo euill as the wicked earth: that men pittie, this they curſe. *It brings forth herbes.*

3. Neither is it a paucity of *herbes* this ground affordeth, but an abundance: not one *herba*, but *herbes*; a plurall and plentifull number. There is neyther barrennesſe nor bareneſſe in this ground; not no fruites, not few fruits, but many *herbes*.

4. Laſtly, they are ſuch herbes, as *are meet for the dreſſer*: ſuch as God expects of the garden, who planted it: ſuch as hee will accept, not in ſtrict iuſtice for their owne worth, but in great mercy for *Ieſus Chriſt*. *Meet for them by whom it is dreſſed.*

We haue now opened the mine, let vs digge for the treaſure. Foure demonſtrations commend this good *Ground*.

1. It is fruitfull.
2. It is fruitfull in good.
3. It is fruitfull in much good.
4. It is fruitfull in ſuch good, as the *Dreſſer* lookes for.

1. *Fertillitie. It brings forth.*

BArrennesse hath euer beene helde a curse, a shame, a reproch. So the mother of *Iohn Baptist* insinuated, Luke 1. *Thus hath the Lord dealt with me in the dayes wherein he looked on mee, to take away my reproach among men.* When God will bring the Gospell, and with it saluation to the Gentiles, he is sayd to take away their *barrennesse*. So was it prophecied, *Esay*, 54. 1. So was it accomplished, *Galat.* 4. 27. *Reioyce thou barren that beares not, breake forth and crye (with ioy) thou that trauellest not: for the desolate hath many moe children, then she that hath an husband.* The primordial praise of this good ground is, that it is not *barren*. This *Fertillitie* in the Christian heart, doth 1. conclude thankfulnesse. 2. exclude idlenesse.

Luke 1. 25.

1. For the former; GOD hath giuen him *Raine* for this purpose, that he should *bring forth fruite*: if hee should take the *raine*, and not answere the senders hopes, he were *vnthankful*. The good man considers the end why he receiued any blessing, and examines what God meant in conferring on him such a benefite. Hath God giuen him wisedome? *Salomon* hath taught him to *Let his fountaines be dispersed abroad, and his riuers of waters in the streets.* Whether thy know-

Prou. 5. 16.

ledge

ledge be great in diuine things, *tanquam luminare maius*; or in humane, *tanquam luminare minus*; remember our Sauiours leſſon *Math.* 5. Put not your light *vnder a buſhell*, but vpon a *candleſticke*; *that it may giue light to all that are in the houſe. Let your light ſhine before men, &c.* They that are Gods *lights*, muſt waſte themſelues to giue light to others. *Non licet habere priuatã, ne priuemur ea.* To keep it priuate is the way to be depriued of it. So the old verſe. *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter.* As we muſt not be wiſe in our ſelues, ſo nor onely wiſe to our ſelues. Hee that conceales his knowledge, cancels it, and ſhall at laſt turne foole. Doe not incloſe that for ſeuerall, which God hath meant common. The not imploying will be the impayring of Gods giftes.

Mat. 5. 15.

Aug. Conf. lib. 12. *cap.* 25.

This is the fruite, which the good *ground* muſt ſend forth for all the ſeeds of grace ſowne in it. Neither doth this inſtruction bound it ſelfe with our ſpirituall; but extend alſo to our temporall gifts. Haſt thou riches? when God ſcattered thoſe bleſſings vpon thee, in the ſeed-time of his bountie, he intended thou ſhouldſt returne him a good croppe at the harueſt. Be thankfull then, in doing that with them for which God gaue them. *Cuſtos es tuarum, non dominus, facultatum.* Thou art a deputed Steward, not an independant Lord of thy wealth. God ment them to promoue, and helpe forward thy iourney to heauen; let them not retard thy courſe, or put thee quite out of the way. Thou art a thankfull ground, if

thou ſuffer thy riches to bring forth thoſe fruites, which the hand of God lookes to gather from them. Be mercifull; be charitable; be helpfull. *Stips pauperum, theſaurus diuitum.* The rich mans treaſure is the poore mans ſtocke. The diſtreſſed ſoule asks but his owne. Chriſt may ſay to thee in the Beggars perſon; Pay (not giue) me a penny thou oweſt me. *Da mihi ex eo quod tibi dedi: de meo quæro, non de tuo: da & redde:* Giue mee of that which I gaue thee: I demaund ſome of my owne, not of thine: it is more properly a reſtoring then a gift. *Chryſ.* *Petimuſq́, damuſq́, viciſsim.* Thou askeſt the Lord, and he giueth thee: but on this condition, that thou giue him ſome of it backe againe. Thou art more truly the beggar: and God but a demaunder of a iuſt and eaſie retribution. This is not all.

God did alſo meane, that thy ſelfe ſhould take comfort in theſe things. It is a part of that *Bleſſednesſe*, which the *Pſalmiſt* promiſeth to him that *feareth the Lord. Thou ſhalt eate the labour of thine hands: happy ſhalt thou be, and it ſhall bee well with thee.* *Pſal.128.2.* For God gaue *wine* (for this purpoſe) to make *glad the heart of man, and oyle to make his face ſhine, and bread to ſtrengthen his heart.* *Pſal.104.15* How doth man diuert Gods goodneſſe, when he turnes his bleſſing into a curſe, and puts his good creatures from their intended vſes! *The Lambes are for thy cloathing, and the Goates are the price of thy field,* *Prou.27.25.* ſayth the Wiſe-man. Thou muſt weare the wooll, and drinke the milke of thy owne flocke.

Neither

Neither be so sparing, as to starue thy selfe in the middest of thine owne plenty. As the couetous wretch, that dares not eate an egge, lest he should loose a chicken. Nor so profuse to thy own lusts, that thou shouldst giue all *vel veneri, vel ventri*: not that surfets or wine should sluce out thy estate into thy belly. Not that with vnnecessary quarrels of lawe, thou shouldst afflict and weary thy neighbours. O madnesse! that to put out both thy brothers eies, thou shouldst put out one of thine owne: nay, both thine owne for one of his. Ingratefull men for Gods great mercy; that what they get by peace with forraines, vainly spend it in ciuill warres: where the Lawyers set them together, as men clappe on vnwilling Mastiues! Most commonly they fight at the long weapon, a tedious, wearying, weather-beaten sute. Sometimes they fight close; Poniard and Pistoll, killing quarrells: laying traynes for one another, till both be blowne vp. Can the backe of charitie beare no loade? Are the sinewes of loue growne so feeble? Alas fooles! you get both nothing but the blowes; the Lawyer goes away with the victory. He fills his purse, and you come home both well beaten.

Well, the good ground knowes no such end for Gods blessings. He sees with the eye of faith, another intentionall and internall meaning for such bountie. He doth not say of his riches, as the Atheists of their tongues. *Psal.* 12. *They are our owne.* What hath Magistrate on the bench, *Psa.* 12. 4.

or

or Preacher in the pulpit, or friend in priuate, to do with it? I waſte none of theirs: let me doe with my owne, as I liſt. But ſayth the Apoſtle. *Foole, what haſt thou, that thou haſt not receiued?* And wherefore haſt thou receiued them? To ſatiate thy owne luſts? or to *bring forth fruit meet for them, by whom* thou art *dreſſed*? There is nothing, that a man can properly and in diſtrict termes call his owne, but his ſinnes. His impieties, weakneſſes, ignorances, vices, luſts; theſe are his owne. All good things are Gods giftes, *Iames* 1. 17. Bee thankfull then, and after the *raine* of mercy, *bring forth the herbes of obedience.* You ſee what this *Fertillitie* concludes; *Thankfulneſſe.* Heare now what it excludes.

2. *Idleneſſe.* This good ground lyes not dead and barren: nor returnes all heauens *raine* with a naked and neutrall acceptation: it *brings forth.* You read, *Luke* 19. of a *Seruant*, to whom when his Lord had intruſted a *Talent*, he *hidde it in the ground*, as an Vſurer his money, to keepe it ſafe. And at his Lords returne, *Domine ecce tuum*: hee anſwered his account with, *Lord behold thine own.* I knew that thou wert *ſeuerus Magiſter*, *a hard Maſter*: therfore I thought it my ſecureſt courſe, to make good thine owne againe. But the Lord replyed, *Ex ore tuo*: *Oh euill ſeruant, out of thy owne mouth I condemne thee.* Thou ſhouldſt then haue anſwered my auſteritie, with thy laborious care of my aduantage. Therefore heare his doome. *Caſt ye the vnprofitable ſeruant into outer darknes:*

Luke 19.

Mat. 25. 30.

darkneſſe: there ſhall bee weeping and gnaſhing of teeth. Hee did not euill with his talent: no, it was enough to condemne him, he did nothing. There is abundance of this dead ground in the world, which *brings forth* nothing. Idle wretches, that ſleepe out time and admonition: but their *damnation ſleepeth not.* It was neuer ſayd, *Samſon* hath loſt his ſtrength, till hee ſlept in the lappe of *Dalila.* Idleneſſe doth neither get nor ſaue: there is nothing more emptie of good fruits, nor more abundantly pregnant with euill. That man doth ill, that doth nothing; and he looſeth, whiles hee gaines not. Many beholding with cowardly and carnall eyes, what a long and troubleſome iourney it is to heauen, ſit them downe and fall faſt aſleepe. O barren grounds! will ye *bring forth* nothing? Is difficulty made your hindrance, that ſhould bee a ſpurre to your more eager contention? Know you not, that the *violent* ſhall get the kingdome of heauen? Some can follow their dogges all day in the fielde: others hunt Mammon dry-foote in their ſhoppes yeare after yeare, and neuer complaine of wearineſſe. Only an houre or two in the Church puts an ach into our bones; as if nothing *wearyed* vs ſo ſoone as *well-doing.* Is it feare of too much labour, that keepes you from God? why doth not the ſame reaſon deterre you from ſeruing the diuell? His lawes are true burdens, and his ſeruice drudgerie. But *Chriſts yoke is eaſie, and his burden light.* 2. *Pet.* 2. 3. *Mat.* 11. 30.

I may boldly affirme it: your couetous man takes more paines to goe to hell, then the godly ordinarily to get to heauen. He riſeth early, and reſteth late, and eates the courſe bread of ſorrow: and after tedious and odious miſerie, goes to the Diuell for his labour. Shall we refuſe eaſier pains, for a farre better recompence? It is but *Satans* ſubtiltie, that makes men beleeue the paſſage to life ſo extremely difficult, that it is impoſſible. Herein the Diuell doth like the inhoſpitable Sauages of ſome countries, that make ſtrange fires, and a ſhew of diſmall terrors vpon the ſhores, to keepe paſſengers from landing. The *Sluggard*, ſayes *Salomon*, doth but faine Beares and Lyons, (as the ſuperſtitious doth bugges) in the way; as apologies of idleneſſe, that he may ſit ſtill and be at eaſe. The ſlothfull perſon is the Diuels ſhop, wherein he worketh engines of deſtruction. He is moſt buſie in the lazie. *But whatſoeuer thy hand findeth to doe, doe it with thy might: for there is no worke nor knowledge, nor deuice, nor wiſedome in the graue whither thou goeſt.* If thy ſoule be watred with the deaw of heauen, thou muſt needes *bring forth.* What?

Eccleſ.9.10.

2. *Herbes.* There is *Fertilitie in Goodnes.*

THe eldeſt daughter of *Idleneſſe* is to doe nothing: the next borne to doe ſomething to no purpoſe. But the good man

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is not onely doing, but well doing, *Math.* 24. *Blessed is that seruant, whom his Lord when he commeth, shall finde so doing.* This *so* consists in doing *Bonum*, and *Bene*. As the former verse may seeme to intimate. He *giues them meate*, there he doth *good*: *in due season*, there he doth it *well*. The forbearance of wickednesse is not enough to acquit the soule, but the performance of righteousnesse. The rich Glutton is tormented in hell, not because he did hurt, but because he did not helpe *Lazarus*. *Non quod abstulerit aliena, sed quod non donarit sua*, sayth S. *Chrysost*. Not for taking away another mans, but for not giuing his owne. He would not giue the poore the crummes that fell from his boord; and so *facere damna lucrum*, make a gaine of his losses: for they were lost that fell from his libertine table, and yet would haue refreshed the hungry and famished soule. But *Dives* would not giue a crumme, to get a crowne. He wore *fine linnen*; but it was his owne. Hee was cloathed in rich purple; but it was his owne. Hee fared sumptuously euery day, but hee did eate his owne meate: he tooke none of all this from *Lazarus*. Yet hee *went to hell*. God condemned him, because hee did not giue some of this to *Lazarus*. Thus it is not only the commission of lewdnesse, that sinkes men to hell, but euen also the omission of goodnesse. Dost thou heare, O *Earth*; vnlesse thou *bring forth herbes*, thou shalt be condemned. The *Fig-tree* had no bad fruit on it, yet was it cursed, because it had

Mat. 24. 46

August.

none at all. The *axe* that is layd *to the roote*, shall hew downe euen *that tree, which brings not forth good fruite*: though it bring forth no euill. Fire shall take the barren, as well as the vveedie ground.

Mat.3.10.

Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharises, ye shall not enter into the kingdome of heauen. Wherein (me thinks) our Saiuour implyeth a three-fold gradation to heauen. First there must be *Iustitia*, *Righteousnesse*; an habituall practise of godlinesse; an vncorrupt life, which shall only be entertain'd to Gods *Hill*. But the *ground* must be made good, before it can produce good *herbes*: for the person must bee accepted before the worke. And this worke must be good both *quoad fontem*, and *quoad finem*: wee must deriue it from an honest heart, and driue it to a right ende. In the next place, this *Righteousnesse* must bee a mans owne. *Nisi iustitia vestra.* Heere, that *ground* which *brings forth herbes receiueth blessing*; not that borrowes them of another. For so, as stony and barren an heart as Cheapside, may be a far richer garden then some of those, where those *herbes* (brought thither) naturally grew. The Pope hath a huge harden of these herbes; wherewith hee can store as many, as will pay for them. *Iohn Baptist* fasted more then hee was commanded: and *Mary* liued more strictly then God required. Now the Church of *Rome* keepes an *Herball* of these superabundant workes; and mo-

Mat.5.20.

Psa.15.2.

ney

ney may haue ſtore of them. But heauen and *Rome* ſtand a great way aſunder. And as God neuer gaue the Pope authority to make ſuch bargains, ſo he neuer means to ſtand to them. It is not onely ſpoken, but commanded to be written of the dying *Saints*, that *their workes follow them. Their* owne *workes*, not the workes of others. No *righteouſnes* of friend liuing, or of Saint dead, ſhall doe thee good, but the *herbes* of thy owne Garden ſhall bee accepted of God. Laſtly, this *Righteouſneſſe* muſt *excell*, *niſi abundauerit*. If it come ſhort of thoſe that come ſhort of heauen, what hope haue you? It muſt exceed innocence, and come to reall goodneſſe. *Reu.* 14.13.

We haue not ſufficiently diſcharged our duties in being painfull, vnleſſe wee be profitable. Some will take no paines, vnleſſe the Diuell ſet them on worke. They muſt be their owne caruers in their imployment, or they will ſit idle. But ſo a man may worke and haue no thankes for his labour. It is not then ſimply and onely *bringing forth*, commends a ground, but bringing *forth herbes*.

The fruit of *Peters* repentance is not to deny his Maſter no more; but to ſtand to him to the death. We thinke, if wee forbeare our wonted notorious ſinnes, wee are on the ſodaine excellent Chriſtians. As if God were beholden to vs, for not wounding his name with oathes; for not playing out Sabaoths; for not rayling on his Goſpell; for not oppreſſing his poore members:

when we neither relieue the poore, nor obey the Goſpell, nor hallow his Saboths, nor honor his name. Perhaps an Vſurer when he hath gotten enough will ceaſe that damned trade: now he is ſure of heauen in a trice. Alas! how repents *Zaccheus*, if he reſtores not? Shall I goe a ſtep higher? If he giue not liberally, and ſhew compaſſion to the afflicted Saints? Perhaps an old Adulterer when his ſappe is growne to cinders, breaks off his vncleanneſſe. When the enuious looſeth his obiect, he may ſuſpend his malice. But where are the returned fruits of penitence, manifeſt and viſible obedience? Say the weedes are gone, where be the *herbes*? To roote vp the weedes, is but the firſt ſtep to heauen: and ſome are fortie, threeſcore yeares taking this ſteppe. How long will it be ere their garden be ſet with good growing *herbes*? But *Curſe ye Meroz, ſayd the Angell of the Lord, curſe ye bitterly the Inhabitants thereof: becauſe they came not to the helpe of the Lord*, (and that it might fully appeare, that this *curſe* came not on them, for taking part with Gods enemies and fighting againſt him; but onely for deniall of ſuccour, the ſong doubles it) *to the helpe of the Lord againſt the mighty*. The *offended Lord* deliuered that *Seruant to the tormentors*, that (did not extort from his fellow that hee had no right to, nor wreſt away an others goods; but) did onely ſay, *Pay me that thou oweſt*; and in a harſh manner, or vnmercifull meaſure, required his owne due. It is the forme of the laſt doome, *I was hungry, and*

Iudg.5.23.

Mat.18.28.

Mat.25.42.

and ye gaue me no meate: though you tooke not away mine, yet for not giuing your owne, *Goe yee curſed.*

But if that ground be neere vnto curſing, that brings not forth *herbes*; what ſhall we ſay to that, which brings forth weeds? What hell, and how many torments are prouided for oppreſſing *Diues*, when *Diues* that but denyed his owne ſhall be tortur'd in endleſſe flames! If he were bound to an euerlaſting priſon, that rigorouſly proſecuted his owne right, chaleng'd his owne debt: whither ſhall they bee caſt, that vniuſtly vexe their neighbours, quarrell for that which is none of theirs, and lay title to another mans proprietie? If hee that giues not his coate to the naked, ſhall lye naked to the vengeance of God; then he that takes away the poore mans coate, ſhall bee clad with burning confuſion. If hee that giues not, wring his hands; hee that takes away ſhall rend his heart. The old world did but eate and drink, build and plant, marry and be merry; and were ſwept away with the beeſome of an vniuerſal deluge; which things were in themſelues lawfull: what ſhall become of lyars ſwearers, adulterers, idolaters, malicious, monſtrous, ſcandalons ſinners; whoſe workes are in themſelues ſimply vnlawful. There are 3. ſorts of ground mentioned, *Marke* 4. and the very worſt of them receiues the *ſeed*, yet all damned: whither ſhall the tempeſt of Gods wrath driue them, that would neuer giue the Goſpell a religious eare? O beloued! waigh it.

Our

Our *Idle words* muſt come to iudgement: what ſhall be our anſwere for vnlawfull deedes: If omiſſion of good works be whipp'd with rods, commiſſion of impieties ſhall be ſcourged with Scorpions. If they that ſtand in a luke-warme neutralitie, ſhall be ſpewed vp; ſure the palpable and notorious offender ſhall bee troden vnder foote of a prouoked Iuſtice. Indifferency ſhall not ſcape: and ſhall extreme preſumption be ſpared? that like dogges, ſup vp the dregges they haue vomited. I haue read of a Popiſh Saint, *Henry* the *Dane*, that in a mad and hare-brain'd deuotion, when wormes crawled out of a corrupt vlcer in his knee, did put them in againe. There are ſuch franticke wretches, that when the word hath ſqueaſed ſome poyſon out of their conſciences, and driuen forth luſts, like crawling worms; they in a voluntary madneſſe put them in againe. As the Tode caſts ont per poiſon, when ſhe goes to the water to drinke; when ſhee hath drunke, ſups it vp againe. *Adam* loſt himſelfe, and all his poſterity by one tranſgreſſion; and do we think, can we hope that our infinite ſhall ſcape iudgement? Or doe we extenuate our iniquities with ſuch ſelfe-flattering mitigations, that if they bee not innum erable, they are pardonable; and that a few ſhall bring no man to iudgement? And what call wee this paucitie? As the *Gloſſe* deales with a piece of *Gratians Decretum.* The Text ſayes, *Meretrix eſt, quæ multorum libidini patet.* Shee is a whore, who ſerues many mens turnes.

Now

Now the Gloſſe brings this indefinite number to a certaine, and giues *Multorum* a reaſonable latitude; ſaying, the name of Whore ſhould not be giuen her, til ſhe hath lyen with three and twenty thouſand men. So till we haue doubled, iterated, and multiplyed our lyes, oathes, oppreſſions, luſts, vnto thouſands, and thouſands, we do not thinke that we merite the names of lyers, ſwearers, oppreſſors, or luxurious perſons. Beloued, theſe things muſt be reckoned for: and if neſcience be beaten with ſtripes, wilfull impiety ſhal be burned with fire. Bleſſed ground then, that *brings forth herbes*; and that not in ſcarſitie, but in

3. *Plenty.* Many *herbes.*

THe good ground is plentifull in fruits. It beares fruit, good fruit, much good fruit. Multiplicitie of grace is requiſite, though not perfection. What Garden is only planted with one ſingular kinde of *herbe?* The Chriſtian hath need of many graces; becauſe he is to meet with many defects, to anſwere many tentations, to fight with many enemies. Therefore, 2. Pet. 1. *Ioyne with your faith vertue, and with vertue knowledge, and with knowledge temperance, &c.* One Iewell will not ſerue: Chriſts Spouſe muſt haue diuerſe to adorne her. One piece of armour wil not ſecure vs; we know not which way the blow

2. *Pet.* 1. 5.

Cant. 4.

Eph.6. 11. will come, nor where it will light. Therefore, *Put on the whole armour of God, that yee may bee able to ſtand againſt all the wyles of the diuell.* The loins, the breſt, the head, the feete; all parts muſt bee armed. The *fruite of the Spirit* (thoſe happy fruits which the *Spirit* of God worketh in vs, and bringeth out of vs) is manifold. *Galat.* 5. *Loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith,* Gal.5.22. *meekneſſe, &c.* The Apoſtle chargeth vs to bee 1.Tim.6.18 *rich in good workes.* 1. Tim.6. And *for this cauſe* Eph.3.14.16 *bowes his knees vnto the Father of our Lord Ieſus Chriſt,* that *according to the riches of his glorie wee might be filled with all the fulneſſe of God.* The reaſon is giuen by Chriſt. *To whom much is giuen, of them ſhall much be required.* And it was his commendation of *Mary Magdalen*, that becauſe *ſhee had much forgiuen her, therefore ſhe loued much.*

Happie then is that ground, which abounds with good *herbes*; the fruits of faith, patience, content, charitie. Not our riches, but our *works ſhall follow vs.* Goodneſſe ſhall only giue *Pulchrum ſepulchrum*: and as we vſe to ſticke dead bodies with herbes; ſo theſe *herbes* our fruitfull good workes ſhall adorne and beautifie our memorialls, when *the name of the wicked ſhall rot.* I know *England*, inueigh the Papiſts till their galls burſt, is full of pious and charitable workes. It is a Garden full of good *herbes*. *Not to vs*, but *to God bee the prayſe*; who hath moued ſuch inſtruments to workes of his glory. Yet *Quæren feci-mus ipſi, vix ea noſtra voce*: let euery man quiet his owne

owne conſcience, with the good *herbes* his owne garden produceth.

The rich man growes eaſily richer, ſo the good man eaſily better. It is the cuſtom of moſt men to be pleaſed with a very little religion. For the world, wee are enraged and tranſported with ſuch a hunger, that the graue is ſooner ſatiſfied: but a very little godlineſſe contents vs. But if we would not bee *barren nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt*, we muſt, ſayth the Apoſtle, *abound with theſe herbes.* And then for a proportionate reward, *An entrance ſhall be miniſtred vnto vs abundantly, into the euerlaſting kingdome of our Sauiour Chriſt.* Bleſſed is he that *brings forth herbes*, many *herbes*, and laſtly ſuch as are

2. *Pet.* 1. 8.

Verſe 11.

4. *Meet for them by whom he is dreſſed.*

THe word *By whom*, may as well be tranſlated *For whom*: δι' ὃς γεωργεῖται Two inſtructions are here neceſſarily offered vs.

1. *By whom* this goodneſſe comes.
2. For whom it muſt be intended.

1. *By whom it is dreſſed.*

GOD is the *Husbandman* that *dreſſeth* this ground, and cauſeth in it *Fertillitie*. It was the *Pelagian* errour. *A Deo habemus quod homines ſumus, a nobis ipſis autem quod iuſti ſumus.* We are beholding to God that we are men, to our ſelues that we are good men. But the contrary is here euident. God doth not onely make the ground, but hee makes the ground fruitfull: he *raines* vpon it, hee *dreſſeth* it, hee bleſſeth it. *Chriſt* ſayd not, *Sine me parum poteſtis facere, ſed ſine me nihil. Without me ye can doe nothing*, ſayth our Sauiour, and to the beſt men, euen the Apoſtles: not a little, but *nothing*. If God had onely made thee a man, and thou made thy ſelfe a good man, then is thy worke greater then Gods worke. For, *Melius eſt iuſtum eſſe, quam te hominem eſſe.* Our meere being is not ſo happie, as our better being. No, this Text conuinceth that lye. For, according to that diſtinction of grace. 1. Here is *Gratia operans*, God begins the worke; he makes the ground good, ſanctifies the perſon. 2. Here is *Gratia cooperans*, *God that begins, performes the worke*; he *raineth* vpon, he *dreſſeth* the heart, and ſo cauſeth it to produce *herbes*. 3. Here is *Gratia ſaluans*, whereby hee crowneth our will and worke in the day of our Lord IESVS. *It receiueth bleſſing from God.* So

Aug. Tract. 81. in Ioh.

Ioh. 15. 5.

Auguſt.

Qui viret in foliis, venit a radicibus humor.

The ſappe of grace which appeares greene and flouriſhing in the branches and fruit, comes from the root. Now in all this *Deus non neceſſitat, ſed facilitat*: God induceth the good to good by alacritie, not enforceth againſt their wills. *Quoniam probitate coacta, Gloria nulla venit.* For God doth not worke vpon vs, as vpon blockes and ſtones, in all and euery reſpect paſſiue: but conuerts our wils to will our owne conuerſion. *Qui fecit te ſine te, non iuſtificabit te ſine te. Fecit neſcientem, Iuſtificat volentem.* Hee that made thee without thy ſelfe, will not iuſtifie thee without thy ſelfe. (without thy merite indeed, not without thine act). He created thee when thou knoweſt it not, he doth iuſtifie thee with the conſent of thy owne will. Let this conſideration lay vs all proſtrate before the foot-ſtoole of God, kiſſing the feete of his mercy, who is the *Beginner and finiſher of our faith.* Who hath made the ground good, and encreaſed the number of *herbes* with his holy dewes from heauen; *dreſſed* it with his graces, and promiſed to reward it with his *bleſſings.* Thus *By whom*: now *For whom.*

Prud.

Auguſt.

Heb.5.23:

Meete for them who dreſſed it.

AND is it poſſible, that man ſhould produce *herbes meete* for the acceptation of God? Hath he not *pure eyes*, which ſee vncleanneſſe and imperfection in all our workes? Is there any man ſo happy, as to bee *iuſtified in his ſight*? No; but it pleaſeth him to looke vpon our workes in the Cryſtall glaſſe, *Chriſt*; and becauſe they are the effects of a true faith in him, to eſteeme them *meete*. S. *Peter* ſayth, *This is thanke-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* Doe euen our ſufferings then merite? τοῦτο γὰρ χάρις euen this is grace. *To you it is giuen not only to beleeue in him, but euen to ſuffer for his ſake.* This was none of yours, but giuen you. And when you haue ſuffered, yet you muſt truely with *Paul reckon*, that *the afflictions of this preſent world are not worthy of that high ineſtimable waight of glory.* There are no workes acceptable (*Quæ præcedunt inſtificandum, ſed quæ ſequuntur iuſtificatum*) which goe before Iuſtification, but theſe that follow it. All of vs, as *Luther* was wont to ſay, haue naturally a Pope bred in our bellies; a Mountebanke-opinion of our owne worth. *Narciſſus*-like, wee dote vpon our owne ſhadowes; and thinke our workes acceptable enough to God. If wee haue prayed, relee-

1. *Pet.* 2. 19.

Rom. 8. 18.

releeued, beleeued the hiſtory of the Goſpell, or attentiuely heard the word, theſe are works *meete* for God. The Monke had but one hole in his Cell, and though it was in the toppe, vpward to heauen, yet the Diuell made a ſhift to creepe in there. The Serpent thruſts in his head often in ſome cracke of our good workes. *Luther* paradoxically. *Omnium iniuſtitiarum fere ſola cauſa iuſtitia.* Almoſt the only cauſe of all vnrighteouſneſſe, is (a too-well conceited) righteouſneſſe. We are eaſily induced to thinke our ſelues euery one, as *Simon Magus*, ſome great man. *Acts 8.9.* There muſt bee a deiection of this thought, an annihilation of our owne worth; that we can doe nothing *meete* for God, or worthy his iuſt acceptance. For *Serdet in diſtinctione Iudicis, quod fulget in opinione operantis.* That is often foule in the ſentence of the Iudge, which ſhines in the imagination of him that doth it.

But as Phyſitians ſay, no man dyes of an ague, or without it: ſo ſeldome any ſoule dyes of pride, or without pride; not meerly of pride, for (though that ſickneſſe were enough to kill it, yet) it is euer accompanied with ſom other diſeaſe and vicious wickednes; nor without it, for it is ſo inherent vnto mans nature, that pride, if it doth not prouoke yet at leſt holds the dore, whiles any iniquitie is doing. Hence flow ſo many errors, and factions, and ſingularities.

For as in the body, a raw ſtomach makes a rhumatick head, & a rhumatick head a raw ſtomach.

So

So in the ſoule, an indigeſted conceit of ſome good thing in vs, makes the head rume of ſome rheumaticke opinion, or madde factious ſingularitie: and this petulant rheume in the braine, keeps the conſcience raw ſtil; that the phyſicke of repentance, or good diet of peaceable obedience cannot helpe it. Let vs correct theſe exorbitant and ſuperfluous conceits, which are like proude fleſh vpon vs; and knowe, wee are able to doe nothing of our ſelues, but God is faine to put euen good thoughts in vs. And if wee doe good from him, how good ſoeuer it be as from him, yet running through vs it gets ſome pollution.

Neither let vs run into the contrary errour, as if in a ſtupid willfullneſſe, what good ſoeuer wee did, we could not hope that God in *Ieſus Chriſt* would accept it. There is a threſholde of deſpaire below to ſtumble at, as wel as a poſt of high preſumption to breake our heads at. There is a baſe deiection, a ſordid humility. *Barcena* the Ieſuite told another of his order; that when the deuill appeared to him one night, out of his profound humility hee roſe vp to meete him, and prayed him to ſitte downe in his chaire; for hee was more worthy to ſitte there then he. This did appeare a ſtrange kind of deiectednes. Surely I thinke, a man ſhould by Gods word and warrant, take comfort in his wel doing, and be cheared in the teſtimonie which a good conſcience, on good cauſe beareth to him. So *Dauid* hartned himſelfe againſt all the malicious ſlanders of his ene-

his enemies; *O Lord thou knowest mine innocence.* Good workes are the neceſſary and inſeparable effects of a true faith. We are by nature all dead in ſinne, and by ſinne concluded vnder death. Our Sauiour bore for vs this death, and by his paſſion freed vs from eternal damnation. It was not enough to ſcape hell, how ſhall wee get to heauen? Loe, we are cloathed with the garment of his righteouſneſſe, hung with the Iewels of his merits. So not onely hell is eſcaped by his ſufferings, but heauen got by his doings. Why ſhould wee then worke? what need our gardens ſtand ſo full of *herbes*? Good reaſon. Shall God do ſo much for vs, and ſhall we do nothing for him, for our ſelues? If the Lord of a Forreſt giues me a Tree, it is fit I ſhould be at the coſt to cut it downe, and bring it home, if I will haue it. I cannot ſay that I deſerued the tree; it was anothers gift: but my labours muſt lead me to enioy that, which was freely giuen me. Neither, can the conſcience haue aſſurance of eternal life, ſo frankly beſtowed in *Chriſt*, without a good conuerſation. Faith doth iuſtifie, and workes do teſtifie that we are iuſtified. In a clocke, the finger of the dyall makes not the clocke to goe, but the clocke it: yet the finger without ſhewes how the clocke goes within. Our external obedience is cauſed by our inward faith; but that doth manifeſt how truly the clocke of our faith goes. As a mans corporall actions of ſleeping, eating, digeſting, walking, declare his recouery from ſick-

neſſe, and preſent health. So his life witneſſeth by infallible Symptomes, that the diſeaſe and death of ſinne is mortified in him, and that he hath taken certaine hold of eternall life. It is meet then that we ſhould doe good workes: but all our works are made *meete* and worthy in him that bought vs. I will conclude then with that Antheme, made by a ſweet ſinger in our *Iſrael.*

Pendemus a te, credimus in te, tendimus, ad te, non niſi per te, Optime Chriſte.

AMEN.

(·:·)

THE

THE GARDEN

Or,

A Contemplation

of the HERBES.

The THIRD SERMON.

The Song of *Salomon*. Chap. 6. Ver. 2.

My Beloued is gone downe into his Garden, to the beds of ſpices; to feede in the gardens, and to gather Lillies.

AMB. *ſuper* LVC.

Non Virtus eſt non poſſe peccare, ſed nolle.

LONDON,

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THE GARDEN

OR A Contemplation of the *Herbes*.

THE THIRD SERMON.

HEB. Chap. 6. Verſ. 7.

For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth Herbs *meet for them by whom it is dreſſed, receiueth bleſſing from God.*

THat the *Herbes* of our *graces* may be *meete for the dreſſer*; contentful to GOD, who hath planted, watred, huſbanded the *Garden* of our hearts; wee will require in them foure vertues: *Odour, Taſte, Ornament, Medicinall* Vertue.

1. That they haue a good *odour*. God is delighted with the ſmell of our graces. *My Beloued is gone downe into his Garden, to the beds of ſpices, to feed in the gardens, and to gather Lillies.* The vertues of *Chriſt* are thus principally pleaſant; and all our *herbes* onely ſmell ſweetly in his *Garden. Becauſe of the ſauour of thy good ointment, thy name is as ointment powred forth, therefore doe the Virgins loue thee.* This ſauour is ſweetly acceptable in the noſtrils of God. *All thy garments ſmel of Myrrhe, Aloes, and Caſsia:* It is his righteouſneſſe, that giues all our *herbes* a good *odour*: and in him it pleaſeth God to iudge our works ſweet. When *Noah* had built an *Altar*, and ſacrificed *burnt offerings on it, the Lord ſmelled a ſweet ſauour and ſayd, I will not againe curſe the ground any more for mans ſake. Myrrhe* and *Frankincenſe* were two of the oblations, which the *Wiſe-men* offered to CHRIST being an Infant.

Cant. 6. 2.

Cant. 1. 3.

Pſa. 45. 8.

Gen. 8. 21.

Mat. 2.

Tres Reges, regum Regi tria dona tulerunt:
Myrrham homini, vncto aurũ, thura dedere Deo.
Tu tria fac itidem dones pia munera Chriſto,
Muneribus gratus ſi cupis eſſe tuis.
Pro myrrha lacrymas, pro auro cor porrige purum,
Pro thure, ex humili pectore funde preces.

Three kings to the great King three offerings (bring,
Incenſe for God, Myrrhe for man, gold for king.
Thy Incenſe be the hands a white ſoule reares.
For gold giue a pure hart, for myrrhe drop tears.

The

The way to make our herbes ſmell ſweetly, is firſt to purge our *garden* of weedes. For if ſinne be foſtered in our hearts, all our workes will bee abominated. God heareth not the prayers of the wicked. *If yee will walke contrary to mee,* ſaith the Lord, *I will bring your ſanctuaries vnto deſolation, and I will not ſmell the ſauour of your ſweete odours.* But being adopted by grace in Chriſt, and ſanctified to holineſſe, our good works ſmell ſweetly, *Phil. 4. I haue receiued of Epaphroditus the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.* It ſeemes, GOD highly eſteemes the *herbe Charitie* in our gardens. Hee that ſerueth the Lord, ſhall *ſmell as Lebanon: hee ſhall growe as the Vine, and his ſent ſhall bee as the wine of Lebanon.*

Leuit. 26. 31

Phil. 4. 18.

Hoſ. 14. 6. 7.

Man is naturally delighted with pleaſant ſauours, and abhorres noyſome and ſtinking ſmels. But our God hath purer noſthrils, and cannot abide the polluted heapes of iniquities. The Idle man is a ſtanding pitte; and hath an ill-ſauour'd ſmell, an ill-ſauour'd ſight. The drunkard is like a bogge, a fogge, a fenne of euill vapours: God cannot abide him. Your couetous wretch is like a dunghill; there is nothing but rottenneſſe and infection in him. *Omnis malitia eructat fumum.* All wickedneſſe belcheth forth an euill ſauour. Wonder you, if God refuſe to dwell with the Vſurer, Swearer, Idolater, Adulterer? There is a poiſon

poyſon of luſt, a leproſie of putrefaction in them: no carryon is ſo odious to man, as mans impieties are to God. Yea the very oblations of defiled hands ſtinke in his preſence. *Hee that ſacrificeth a Lambe, is as if hee cut off a dogges necke, &c.* As if *Aſſa fætida* was the only ſupply of their gardens. But good *herbes* giue a double ſauour: one outward to man, another inward to God. The ſweete ſmoke of a holy ſacrifice, like a ſubtil ayre, riſeth vp to heauen; and is with God before man ſees or ſmels it. It alſo cheares the hearts of Chriſtians, to behold Chriſtian workes. Reuerence to the Word, hallowing the Sabaoths, releeuing the poore, deeds of mercie, pittie, piety, giue a delightful ſent: ſolacing the ſoules of the Saints, and pleaſing him that made them both men and Saints. Therefore *Hearken vnto me, ye holy children, and budde forth as a Roſe growing by the brook of the fielde. Giue ye a ſweet ſauour, as frankincenſe, and flouriſh as a Lilly, ſend forth a ſmell, ſing a ſong of prayſe, and bleſſe the Lord in all his workes.*

Eſa. 66. 3.

Eccl. 39. 13.

2. That they *taſte* well. Many a flower hath a ſweet ſmell, but not ſo wholſome a taſte. Your Phariſaicall prayers and almes ſmelt ſweetly in the vulgar noſthrils: *taſte* them, and they were but rue, or rather worme-wood. When the Phariſe ſawe the Publican in the lower part of the Temple, ſtanding as it were in the Belfrey; he could cry, Foh this Publican: but when they were both *taſted*, by his palate that could iudge, the Publican hath an *herbe* in his boſome, and

the

the Phariſe but a gay, gorgeous, ſtinking weede. The *herbes*, that the Paſſeouer were eaten with, were ſowre: yet they were enioined with ſweet bread. Sowre they might be, but they were wholſome. *Herbes* haue not onely their *ſauour*, but their nutriment. *He cauſeth the graſſe to growe for the cattell, and herbe for the ſeruice of man: that he may bring food out of the earth.* Herbs thē are food, and haue an alimentall vertue. So we may both with the *herbes* of charitie feed mens bodies, and with the *herbes* of piety feede their ſoules. A good life is a good ſallet: and in the ſecond place to precepts, are vſefully neceſſary good exāples. The bloud of Martyrs is ſayd to haue nouriſhed the Church. The patience of the Saints, in the hotteſt extremity of their afflictions, euen when the flames of death hath clipped them in their armes; hath been no leſſe then a kindly nouriſhment to many mens faith. It is expounded by an vniuerſall conſent of Diuines, that one of thoſe 3. feedings, which Chriſt impoſed on *Peter*, is *Paſce exemplo*; let thy life feed them. Bleſſed *Gardens* that yeeld *herbes*, like *Iothams vine*, that *cheare the heart of both God and man*. The Poets fain'd, that *Nectar* & *Ambroſia* were the food of their Gods. *Iupiter Ambroſia ſatur eſt, eſt Nectare plenus.* But the true Gods dyet, is the vertues of his Saints, wherwith he promiſeth to *ſuppe*, when he comes into their hearts. Faith, loue, patience, meeknes, honeſtie; theſe diſhes are his dainties.

Pſa. 104.14

Iudg. 9i 13.

Reu. 3.20.

If thou wouldeſt make Chriſt good cheare in

the parlour of thy conſcience, bring him the *herbes* of obedience. Doe not ſay, I would haue beene as kinde and liberall to my Sauiour as the beſt, had I liued in thoſe dayes, when he bleſſed the world with his bodily preſence. But now I may ſay with *Mary Magdalen*: *They haue taken away the Lord, and I know not where to finde him.* Damne not thy ſelfe with excuſes. Whereſoeuer his Church is, there is he; exerciſe thy piety. Whereſoeuer his members are, there is he; exerciſe thy charity. Thou art very niggardly, if thou wilt not afford him a ſallet, a dinner of *herbes*. Yet, ſayth *Salomon*, *A dinner of greene herbes with loue, is better then a fatte Oxe with hatred.*

Ioh. 20. 2.

3. That they be fitte to *adorne*. *Herbes* and flowers haue not only their vſe in pleaſing the noſtrills, and the palate, but the eye alſo. They giue delight to all thoſe three ſenſes. Good workes are the beauty of a houſe, and a better ſight then freſh *herbes* ſtrew'd in the windores. The Chamber, where Chriſt would eate his Paſſouer, was trimmed: and the Palace of our Princely *Salomon is paued With Loue of the daughters of Ieruſalem.*

Cant. 3. 10.

There is no ornature in the World like good deeds: no hanging of Tapeſtry, or Arraſe, comes neere it. A ſtately building where an Idolater dwells, is but a gawdy coate to a Sodome-apple. When you ſee an Oppreſſour raiſing a great houſe from the ruines of many leſſe; depopulating a Countrey to make vp one Family; building his Parlours with extortion, and cimenting

ting his walls with the morter of bloud: you say, there is a foule Minotaure in a faire Labyrinth. Be a man dead, it is a fooliſh hope to reare immortalitie with a few ſenſeleſſe ſtones. Perhaps the Paſſenger wil be hereby occaſioned, to comment vpon his bad life; and to diſcourſe to his company the long enumeration of ſuch a mans vices. So a perpetuall ſucceſſion of infamie anſweres his gay ſepulchre: and it had bin better for him, to haue been vtterly inglorious, then inexcuſably infamous. The beſt report, that can be drawne from him, is but this. Here lyes a faire Tombe, and a foule carcaſe in it.

Theſe things doe neither honeſt a man liuing, nor honour him dead. Good works are the beſt ornaments, the moſt laſting monuments. They become the houſe wherein thy ſoule dwelleth, whiles it dwels there: and bleſſe thy memorie, when thoſe two are parted. A good life is mans beſt monument: and that Epitaph ſhall laſt, as if it were written with a pen of iron, and claw of a Diamond; which is made vp of vertuous actions. Good *herbes* beautifie more then dead ſtones. Whereſoeuer thou ſhalt be buried, obſcurity ſhall not ſwallow thee. Euery good heart that knew thee is thy Tombe; and euery tongue writes happy Epitaphes on thy memoriall. Thus height vp your ſoules with a treaſure of good works. Let your *herbes* ſmel ſweetly, let them taſt chearfully; let them adorne beautiouſly. So Gods palate, his noſthrils, his ſight ſhall be well pleaſed.

4. That they be *medicinable*; and ſerue not onely as Antidotes to preuent, but as medicaments to cure the ſoules infirmities. The poore mans phyſicke lyes in his Garden: the good ſoule can fetch an *herbe* from his heart (of Gods planting there) that can helpe him. *Plinie* writes of a certaine herbe, which he calls *Thelygonum*; we in Engliſh, *The grace of God*. A happy *herbe*, and worthy to ſtand in the firſt place, as chiefe of the garden. For it is the principal, and (as it were) the *Genus* of al the reſt. We may ſay of it, as ſome write of the *Carduus benedictus*, or *Holy-thiſtle*; that it is *herba omnimorbia*; an *herbe* of ſuch vertue, that it can cure all diſeaſes. This may heale a man, who is otherwiſe *nullis medicabilis herbis*. Wretched men, that are without this *herbe*, *The grace of God*, in their gardens.

Hyſope and *Humilitie*.

IS a man tempted to *prìde*? and that is a ſawcie ſinne, euer buſie among good workes, like a *Iudas* among the Apoſtles: let him looke into this *Garden* for *Hyſop*, *Humility* of Spirit. Of which *herbe* it is written.

Eſt humilis, petræq; ſuis radicibus hæret.

Let him be taught by this *herbe*, to annihilate his

his owne worth, and to cleaue to the Rocke, whereout he growes, and whereof hee is vpholden, IESVS CHRIST. Or let him produce the Camomill, which ſmels the ſweeter, the more it is trodden on. *Humility* is a gracious *herbe*, and allayes the wrath of God; whereas pride prouokes it. It is recorded of an engliſh king, *Edward* the firſt, that being exceeding angry with a ſeruant of his, in the ſport of hawking, he threatned him ſharply. The gentleman anſwered, it was well there was a riuer betweene them. Hereat the King more incenſed, ſpurr'd his horſe into the depth of the Riuer, not without extreame danger of his life; the water being deep, and the banks too ſteep and high for his aſcending. Yet at laſt recouering land, with his ſword drawne, he purſues the ſeruant; who rode as faſt from him. But finding himſelf too ill-hors'd, to out-ride the angry King; he reyned, lighted, and on his knees expoſed his neck to the blow of the kings ſword. The King no ſooner ſaw this, but he put vp his ſword, and would not touch him. A dangerous water could not with-hold him from violence; yet his ſeruants ſubmiſſion did ſoon pacifie him. Whiles man flyes ſtubbornely from God; hee that *rides vpon the wings of the winde*, poſtes after him with the ſword of vengeance drawne. But when duſt and aſhes humbles himſelfe, and ſtands to his mercie, the wrath of God is ſoone appeaſed.

This Camomill or *Hyſop* growes very lowe:

Humbleneſſe roots downeward, yet no *herbe* hath ſo high branches. We ſay, that proud men haue high mindes: they haue not. For their mindes only aſpire to ſome earthly honours, which are but low ſhrubbes indeed. The humble man aſpires to heauen, and to bee great in the eternall Kings fauour; and this is the true, but good height of minde. His deſires haue a high ayme, though their dwelling bee in the vale of an *humble* heart. There are engines, that raiſe water to fall, that it may riſe the higher. A lowly heart, by abaſing it ſelfe in the ſight of God and men, doth mount al the other graces of the ſoule as high as heauen; and the eye of mercie accepts them. Pride is a ſtinking weede; and though it be gay and gariſh, is but like the Horſe-flower. In the field it is of glorious ſhew: croppe it, and you cannot endure the ſauour. At the beſt, the proud man is but like the bird of Paradiſe, or the Eſtridge; his feathers are more worth then his body. Let not thy *Garden* be without this *herbe Humilitie*. It may be leaſt reſpected with men; and among other *herbs* ouerlooked; but moſt acceptable to God. *Reſpexit humilitatem ancillæ ſuæ*, ſings the *Virgin* MARY. *He had regard to the lowlineſſe of his hand-maiden*. It ſhall not want a good remembrance, a good recompence. For the laſt, the leaſt, and the loweſt may come to be the firſt, the greateſt, and the higheſt. This is a neceſſary *herbe*.

Bul-

Bulapathum. The herbe *Patience.*

IS a man, through multitude of troubles, almoſt wrought to impatience; and to repine at the prouidence of GOD; that diſpoſeth no more eaſe? Let him fetch an *herbe* out of the *Garden* to cure this maladie; *Bulapathum*, the *herbe Patience.* The Adámant ſerues not for all ſeas; but *Patience* is good for all eſtates. Gods purpoſe cannot be eluded with impatience: and man vnder his hand, is like a bird in a nette; the more he ſtruggles, the faſter he is. Impatience regards not the higheſt but ſecondary cauſes: and ſo bites the ſtone in ſtead of the thrower. If our inferiour ſtrike vs, we trebble reuenge. If an equall, we requite it. If a ſuperior, we repine not: or if wee mutter, yet not vtter our diſcontent. Thinke whoſe hand ſtrikes: it is Gods. Whether by a Pleuriſie, or a Feuer, or a Sword, or what euer other inſtrument. The blow was his, whatſoeuer vvas the weapon. And this wound will not bee cured, vnleſſe by applying the herbe *Patience.*

The good man hath ſuch a hand ouer fortune; knowing who guides and diſpoſeth all euents; that no miſeries, though they bee ſodaine as well as ſharpe, can vn-heart him. If he muſt dye, he goes breaſt to breaſt with vertue. If his life muſt tarry

tarry a further ſucceſſion of miſeries, hee makes abſent ioyes preſent, wants plenitudes; aud beguiles calamity, as good company does the way, by *Patience*. *A certaine man drew a bowe at a venture, and ſmote the King of Iſrael betweene the ioynts of the harneſſe.* The man ſhot at random, or as the *Hebrew* hath it, *in his ſimplicitie*; but God directed the arrow to ſtrike *Ahab*. So *Dauid* ſpake of *Shimei*. *Let him alone, and let him curſe; for the Lord hath bidden him. It may be that the Lord will looke on mine affliction, and that the Lord wil requite good for his curſing this day.* Conſider wee not ſo much, how vniuſt man is that giueth the wrong; as how iuſt God is that guideth it. *Non venit ſine merito, quia Deus eſt iuſtus: nec erit ſine commodo, quia Deus eſt bonus.* It comes not without our deſert, for God is iuſt; nor ſhall be without our profite, for God is mercifull. God hath an *herbe*, which he often puts into his childrens ſallet; that is Rue: and mans *herbe* wherewith he eates it, muſt be *Lapathum*, *Patience*.

1. *King.* 22. 34.

2. *Sam.* 16. 11

This Rue is affliction; which hath a profitable effect in thoſe that qnietly digeſt it. Of all the *herbes* in the garden, onely Rue is the *herbe* of grace. How much vertue is wrought in the ſoule by this bitter plant! It is held by ſome a ſicknes: it is rather Phyſick: a ſharpe and ſhort medicine, that bringeth with it much and long health. This, if they wil needs haue it a ſickneſſe, may be compared to the Ague. The Ague ſhakes a man worſe then another diſeaſe, that is mortall. At

laſt

last it giues him a kinde farewell, and saies, I haue purged thy choler, and made thee healthfull; by consuming and spending out that humor, which would haue endangered thy life. Affliction in the taste is often more bitter, then a iudgement that kills outright: but at last it tells the soule, I haue purged away thy foulenesse, wrought out thy lustes, and left there a sound man. So the good Physician procureth to his Patient a gentle Ague, that hee may cure him of a more dangerous disease. *Vt curet spasmum, procurat febrim.* Christ our best Physician deales a little roughly with vs, that hee may set vs straight. And howsoeuer the Feuer of affliction disquiet vs a while, we shall sing in the conclusion with the *Psalmist. It is good for me that I haue been afflicted; that I might learne thy statutes.* *Psal.* 119. 71

Sæpe facit Deus opus quod non est suum; vt faciat opus quod est suum. GOD by a worke that is none of his, effecteth a work in vs that is his. He molests vs with some vexations, as hee did *Iob*; which is Satans worke immediately, not his; that thereby hee might bring vs to patience and obedience, which is his work immediatly and wholly, not Satans. *So wee are chastned of the Lord, that wee might not bee condemned with the world.* 1. *Cor.* 11. 30

Bees are drown'd in honey, but liue in vineger, and good men grow the better affected, the more they are afflicted. The poore man for his ague, goes to his garden, and plucks vp thyme. The remedy for this spirituall feuer, is true, but

sensible patience. Men should feele Gods strokes, and so beare them. It is dispraiseable, either to be senseleſſe or senseleſſe. Not to know wee are stricken, or not to take the blowes on the target of *Patience*.

Many can lament the effectes, but not the cause: and sorrow that God grieues them, not that they grieue God. They are angry with heauen, for being angry with them. They with heauen for iustice, that is angry with them for iniustice. But *Mereamus, quod mereamur pœnam.* Let not the punishment, but the cause of it, make thy soule sorrowfull. Know thou art whipp'd for thy faults; and apply to the prints the herbe *Patience*.

Hearts-ease, and *spirituall ioy*.

Psal. 42. DOth sorrow and anguish cast downe a mans hart, and may he complain, that *his soule is disquieted within him*? Let him fetch an *herbe* out of this *Garden*, called *Hearts-ease*; an inward ioy which the holy *Ghost* worketh in him. Though *all the dayes of the afflicted be euill, yet a merry heart is a continuall feast.* This is Heauen vpon earth. *Rom.* 14. *Peace of conscience, and ioy of the holy Ghost.* His conscience is assured of peace with God, of reconciliation in the

Pro. 15. 15.

Rom. 14. 17.

bloud

bloud of IESVS; and that his ſoule is wrapp'd vp in the bundle of life.

This may be well called *Hearts-eaſe*: it is a holy, a happy *herbe* to comfort the ſpirits. When worldly ioyes, either (like *Rahels* children) are not, or (like *Eli's*) are rebellious, there is *Hearts-eaſe* in this *Garden*, that ſhall cheare him againſt all ſorrowes, certainty of Gods fauonr. Let the world frowne, and all things in it runne croſſe to the graine of our mindes; yet *with thee, O Lord, is mercie and plentifull redemption.* And, if no body els, yet *God will be ſtil good to Iſrael, euen to thoſe that are of a pure heart.* Thoſe which we call penal euils, are either paſt, preſent, or to come: and they cauſe in the ſoule, ſorrow, paine, feare. Euils paſt ſorrow, preſent paine, future feare. Here is *Hearts-eaſe* for all theſe. Miſeries paſt are ſolaced, becauſe God hath turned them to our good; and we are made the better, by once being worſe. Miſeries preſent finde mitigation: and the infinite comfort that is with vs, within vs, ſweetens the finite bitterneſſe that is without vs. Miſeries future are to vs contingent: they are vncertaine, but our ſtrength is certaine; God. *Noui in quem credidi; I know whom I haue truſted.* Heere is abundant eaſe to the *heart*. *Pſal.* 73. 1.

Balſamum, or *Faith*.

HAth the heart got a greene wound, by cõmitting ſome offenſe againſt God? for actuall iniquity makes a gaſh in the ſoule. The good man runnes for *Balſamum*, and ſtancheth the bloud: *Faith* in the promiſes of Ieſus Chriſt. He knowes there is *Balme at Gilead, and there are Phyſicians there: and therefore the health* of his ſoule may eaſily be *recouered*. He is ſure, that if the bloud of Chriſt bee applyed, it will ſoone ſtanch the bloud of his conſcience, and keepe him from bleeding to death: and that the wounds of his Sauiour will cure the wounds of his ſoule. And though this virtuall healing *herbe* be in Gods owne *Garden*, yet he hath a key to open it, *prayer*: and a hand to take it out, and to lay it on his ſores, *faith*. This is a foueraigne *herbe*; and indeed ſo foueraigne, that there is no *herbe* good to vs without it. It may bee called *Panaces*; which Phyſicians ſay is an *herbe* for all manner of diſeaſes: and is indeede the principall *herbe* of grace; for it adornes the ſoule with all the merits and righteouſnes of IESVS CHRIST.

Ier. 8. 22.

Saint

Saint Iohns-wort, or *Charitie*.

DOth the world, through sweetnesse of gaine, that comes a little too fast vpon a man, begin to carry away his heart to couetousnesse? Let him look in this *Garden* for the *herbe*, called *Saint-Iohns-wort*, *Charity*, and brotherly loue. It is called *S. Iohns herbe* not vnproperly: for hee spent a whole *Epistle* in commending to vs this grace; and often inculcated; *Little children, loue one another*. And he further teacheth, that this *loue* must be actuall. *For he that hath this worlds goods, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him?* He hath no such *herbe*, as *Saint-Iohns-wort* in his garden. The good Christian considers, that he hath the goods of this world; to doe good in this world. And that his riches are called *Bona*, Goods; *Non quod faciant bonum, sed vnde faciat bonum*; not that they make him a good man, but giue him meanes to doe good to others.

1. Ioh. 3. 17.

August.

He learns a Maxime of Christ from the world, which the world teacheth, but followeth not; that is, to make sure as much wealth as he can: as if it were madnes, to leaue those goodes behind him, which he may cary with him. This policie we all confesse good; but faile in the confection. The world thinkes, that this assurance is got by

purchasing great reuenews, or by locking vp gold in a coffer. The Christian likes well to saue what he can; but hee thinks this is not the waie to do it. He considers, that the richest hoorder leaues all behind him; and carries nothing but a winding-sheet to his graue. But he finds out this policy in the Scripturs; as *Dauid* was resolued of his doubt in the *Sanctuary*: that what hee charitably giues aliue, hee shall carry with him dead; and so resolues to giue much, that hee may keepe much. Therfore what hee must loose by keeping, he will keepe by loosing: and so proues richer vnder ground, then ere hee was aboue it. The poore mans hand he sees, to be Christs treasurie: there hee hoords vp; knowing it shall be surely kept, and safely returned him. His Garden shall stand ful with *Saint-Iohns-wort*; and *Charity* is his *herbe*, to cure all the sores of couetousnes.

Psal. 73.

Peny-royall, and *Content*,

DOth pouerty fasten her sharpe teeth in a mans sides and cannot all his good industry keepe want from his familie? Let him come to this *Garden* for a little *Peny-royall*, *Content*. This will teach him to thinke, that God who feedes the Rauens, and clothes the Lillies, will not suffer him to lacke foode and rayment. The birds of the ayre neither plow nor sow, yet hee neuer sees them lye dead in his way for want

of

of prouision. They sleepe, and sing, and fly, and play, and lacke not. He gathers hence infallibly, that God will blesse his honest endeuours: and whiles he is sure of Gods benediction, he thinks his *Peny royall*, his poore estate rich. No man is so happy as to haue all things; and none so miserable as not to haue some. He knowes hee hath some; and that of the best riches: therfore resolueth to enioy them, and to want the rest with *Content*. He that hath this *herbe* in his garden, *Peny-royall*, contentation of heart; bee he neuer so poore, is very rich.

Agnus castus, and *Continence*.

DOth the rebellious flesh, vpon a little indulgence, grow wanton; and would concupiscence enkindle the fire of lust? The good soule hath in this *Garden*, an *herbe* called, *Agnus castus*, the chaste *herbe*; and good store of Lettuce: which Physicians say, coole this natural intemperate heat. His *Agnus castus* & *Lettuce*, are *Prayer* and *Fasting*. He knowes, that if this kind of diuel get possession of the hart, it *goes not out but by Prayer and fasting*. It is fasting spettle, that must kill that Serpent. Mistris *Venus* dwels at the signe of the Iuy-bush: and where the belly is made a barrell, stuffed with delicious meates, and heating drinkes, the concupiscence will be luxurious of turpitudes. *Sine Cerere & Baccho friget Venus*. Venerie will freese, if

if wine and iunkets doe not make her a fire. Luſt will ſtarue, if fleſh-pampering ſhall not get her a ſtomach. Where there is thin diet, and cleane teeth, there will follow *Chaſtitie*.

Barly-water, or *Coole-anger*.

DOth the heate of anger boyle in a mans heart; and enrageth him to ſome violent and precipitate courſes? Let him extract from this garden the iuyce of many cooling *herbes*; and among the reſt a drinke of *Barly*-water; a Tyſan of *Meekeneſſe*, to coole this fire. He that hath proceeded to anger, is a man: he that hath not proceeded to ſinfull, harmefull anger, is a Chriſtian. *Iraſci hominis, miuriam non facere Chriſtiani.* The moſt louing man will chide his friend ſweetly; and he that doth not, *hates him in his heart.* *Sic vigelat tolerantia, vt non dormiat diſciplina.* But hee will not be tranſported with anger, to the loſſe of his friends, of himſelfe. He conſiders, that God is *prouoked euery day, yet is long ſuffering, & of great goodnes.* He heares that others ſpeake ill of him: he iudgeth not without certaine knowledge. Knowing, hee ſuffers not himſelfe abuſed. It were ſillineſſe to beleeue all; ſullenneſſe to beleeue none. The wrong done to God and a good conſcience muſt moue him.

Ierem.

Auguſt.

Non

Non patitur ludum fama, fides, oculus.

A mans name, his faith, and his eye muſt not be ieſted withall. Yet when he is moſt angry, he recolle&ts himſelfe, and clappes vpon his heate a Tyſan of *meekeneſſe*.

Parſley, or *Frugalitie*.

DEclines a mans eſtate in this world, as if his hand had ſcattered too lauiſhly? There is an *herbe* in this *Garden*; let him for a while feed on it: *Parſley*, *Parſimonie*. Hereon he wil abridge himſelfe of ſome ſuperfluities: and remember, that moderate fare is better then a whole Colledge of Phyſicians. He will weare good cloathes, and neuer better; knowing there is no degree beyond decency. It was for *Pompey* to weare as rich a ſcarfe about his legge, as other Princes wore on their heads. But the *frugall* man can clothe himſelfe all ouer decently, with halfe the coſt, that one of our gallant *Pompeyes* caſeth his legge. He that would not want long, let him practiſe to want ſomewhat, before he extreamely needs. I haue read of an Engliſh Martyr, that being put into a priſon at Canterbury, tryed (when ſhee had liberty of better fare) to liue on a ſpare dyet; as preparing and prearming herſelfe with ability to brooke it, when neceſſity ſhould

Martyrol. pag. 1872.

put her to it. *Frugality* puts but three fingers into the purſe at once: Prodigality ſcatters it by heapes and handfuls. It is reported, that *Cæſars* hoſt liued a long time at *Dyrrhachium* with Coleworts: whereof aroſe the *Prouerbe*, *Lapſana viuere*, to liue ſparingly. That ſtocke laſts, that is neither hoorded miſerably, nor dealt out indiſcreetly. We ſow the furrow, not by the ſacke, but by the handfull. The wiſe man knowes, it is better looking through a poore lattice-window, then through an iron grate. And though hee will lend what hee may, hee will not borrow till hee muſt neede.

Liuer-wort, or *Peaceable loue.*

IS a man ſick in his *liuer*, by acceſſion of ſome diſtemperature? Doth his charity and loue to ſome neighbours, for their malignancie againſt him, faile and faint in his heart? For they ſay, *Cogit amare Iecur.* I ſtand not here on the diſtinction betwixt *Amare* and *Diligere.* Then let him ſteppe to this *Garden*, for ſome *Iecuraria*; we call it *Liuer-wort.* Hee askes of his heart for his olde loue, his wonted amity: if his reaſon anſwere, that the perſecutions of ſuch and ſuch calumnies haue fled her into another countrey; he is not at quiet, till affection fetch it home again.

Hee

He thinkes, that night hee ſleepes without Charitie in his boſome, his pillow is harder then *Iacobs* was at *Bethel.* If carnall reſpects can draw him to loue his friend for his profite, or his kinſman for bloud: he will much more loue a Chriſtian for his Fathers ſake, for his owne ſake. *Gen.* 28.

There is a ſtory (nothing worth but for the morall) of a great King, thar married his daughter to a poore Gentleman, that loued her. But his grant had a condition annexed to it, that whenſoeuer the Gentlemans left ſide looked blacke, or hee loſt his wedding ring, hee ſhould not onely looſe his Wife, but his life. One day purſuing his ſports, he fell into a quarrell; where (at once) he receiued a bruiſe on his left breaſt, and loſt his ring in the ſcuffling. The tumult ouer, hee perceiued the danger, whereinto his owne heedleſneſſe had brought him; and in bitterneſſe of ſoule ſhedde many teares. In his ſorrow, he ſpied a booke, which opening, he found therein his ring againe; and the firſt words hee read, were a medicine for a bruiſed ſide. It directed him three *herbes*, whereof a playſter applyed ſhould not faile to heale him. Hee did ſo; was cured; was ſecured.

The application is this. The great King of heauen marries to man, poore man, his owne daughter, *Mercie*, and euerlaſting kindneſſe: But threatens him, that his ſide muſt not looke black; his heart muſt not bee polluted with ſpirituall adulteries: nor muſt he looſe his wedding ring,

loue to God and his Saints: leſt hee forfet both Gods mercy, and his owne ſaluation. Man in the purſuite of worldly affaires, quarrels with his neighbours, and ſcuffles with contention. So his heart takes a bruiſe, and looks blacke with hatred. And *Charity* his wedding ring is loſt, in theſe wilfull turbulencies and vexations. What ſhould hee doe but mourne? Loe, God in his goodneſſe, directs him to a booke, the holy Goſpell. There the *Spirit* helpes him to his ring againe, his former loue; and to heale his bruiſe, preſcribes him three herbes.

Firſt *Rue*, or herbe of grace, which is repentance: this teacheth him to ſorrow for his ſtrife and emulation; and purgeth away the bruiſed bloud.

The ſecond is the *Flower deluce*, Thankfulnes: he conſiders how infinitely God hath loued him; therefore he muſt needes loue God, and in him his. *Beatus qui amat te, & amicum in te, & inimicum propter te.* Hee knowes it impoſſible, to loue him he *hath not ſeene*, and to hate his *Image*, *which he hath ſeene.*

The third, *Camomill*, which will grow the faſter for iniuries. Many wrongs hereafter ſhall not put him out of charitie. A good plaiſter of theſe *herbes* will draw his boſome white againe. And when it is ſo, let him vſe *Iecur arietis*, *Liuer-wort*; a continuall application of loue to his heart: that he keeping his ring of faith ſure from looſing; and his breſt from the ſelfe-procured blowes of

contenti-

contention; hee may hold alſo his wife for euer; that beautifull daughter of the King, Gods eternall mercy.

Lilly, or Pureneſſe of heart.

DOth a man perceiue his heart a little beguiled with oſtentation, and deſires hee to ſeeme better then he is? And how eaſily is man wonne, to anſwere his commenders ſpeculation? Let him fetch the *Lillie, pureneſſe of heart*; which is an herbe of grace, growing in the humble valley of a meeke ſpirit; yet is white, and louely. He knowes, God can vnmask the vizarded face, and turne the inſide outward. If a man be a *Herod* within, and a *Iohn* without: a wicked Polititian in a ruffe of Precilian-ſet; God can diſtinguiſh him. There are too many of theſe, that ſtand vp in the fabricke like Pyramides: it were better for vs, for themſelues, if they were but good honeſt pillars. Plaine-dealing, is a good plaine ſong, and makes better muſicke, then a forc'd ſqueaking trebble, that troubles vs all with nouelties. Shallow honeſty is more commendable, then the profound quicke-ſands of ſubtiltie: and one leafe of the Plane-tree, is better then many handfuls of the pricking Holly. *They ſearch out iniquities, they accompliſh a diligent ſearch: both the inward thought of euery one of them, and the heart is deepe.* But when God ſhal wound *Pſal. 64. 6.*

them with his arrowe, *They ſhall make their tongue fall vpon themſelues.* Such a mans owne witte ſhall ſnare him; and hee ſhall ſing, or rather ſigh, *Ingenio perii.* They are glad of Chriſts Groſſe; not to ſuffer for it, but to enioy plenitude of riches by it: And ſo, like many in great Funerals, reioice to bee mourners; that they may get ſome of the blackes. Put them to no charges, and they'l make you beleeue, they are ſtrongly, ſtrangely religious. But, 2. *Sam.* 24. Shall wee *offer burnt ſacrifices to the Lord our* GOD *of that which coſt vs nothing?* Chriſt compares this man to *a painted ſepulcher. Sepulchrum quaſi ſemi-pulchrum*, ſayth one. *Extra nitidum, intus fœtidum.* But let them be the men they ſeeme; and not nettles in the midſt of a roſe-cake. The good great man, though hee bee able ſecurely to doe much miſchiefe; regards more the ſins indignitie, then his owne indemnity.

2. *Sam.* 24. 24.

Enula campana, or *Obedience.*

PErhaps euill example hath ſuddenly, and, without prouided conſideration, led a man into euill. Let him runne to this *Garden* for *Enula campana.* This *herbe* is that Chriſt enioined vs. *Search the Scriptures*; adhere to the word of the Lord. This ſhal giue deciſion of al doubts: and teach thee what path to flye, what way to take. It is giuen of this *herbe. Enula campana*

reddit

reddit præcordia ſana. It is true of our conſtant cleauing to the word; that it ſhall purge the hart of what corruption ſoeuer bad precedents haue put into it. Of all the *herbes* in thy *Garden* looſe not this. Forgoe not the *Sword of the Spirit*: it is thy beſt weapon.

Heart-wort, or *Affiance* in Gods promiſes.

IT may be, ſorrow of heart for ſinnes hath caſt a man downe; and he is ſwallowed vp of too much heauineſſe. There is an *herbe* to comfort him, called, *Heart-wort*; affiance in the mercifull promiſes of God: paſt to him by Word, Oath, Seale, Scriptures, Sacraments, : and therfore infallible. *At what time ſoeuer* what ſinner ſoeuer *repents* of what ſinne ſoeuer, *God wil put all his wickedneſſe out of his remembrance.* Hee will not let that promiſe fall to the ground, but meets it with peace and ioy. *Bleſſed are they that mourn, for they ſhal be comforted.* He beleeues that his wet ſeed time ſhall haue a glad harueſt: *for they that ſowe in teares, ſhall reape in ioy.* Hee perſwades himſelfe, that the dayes of mourning will paſſe ouer, as the winde blowes ouer the raine; and then *God will wipe away al teares from his eyes*, with the hand of mercie. This confidence, in the midſt of all ſorrowes, is his *Heart-wort*.

Mat. 5.4.

Pſal. 126. 5.

Reu. 7.17.

Hya-

Hyacinth, or *Following Christ.*

SAy that the Christian hath met with some guilded pill of corruption; some poysonous doctrine, yet plausible to flesh and bloud. Let him search this *Garden* for *Hyacinth*, or *Solsequium*, Tornesol: an *herbe*, that duely and obediently followes the Sunne. Doe thou follow the *Sunne of righteousnesse*: and let his bright beames guide thy course: who hath promised to teach all those, that with an humble heart, and earnest prayer seeke it at his hands. Follow the Sunne, and he wil bring thee where he is, to heauen, at the right hand of his Father. Let no wandring Planet erre thee; but adhere to the Sunne with a faithfull imitation.

Mal. 4. 2.

Care-away.

IF worldly troubles come too fast vpon a man; hee hath an *herbe* called *Careaway*. Not that hee bequeathes himselfe to a supine negligence, as if God would fill his house with prouision, while he sits and sings care away. But as he is free from idlenesse, so also from distrust. Hee considers the Rauens and Lillies; and knowes, that the Lord is the *Preseruer of men*, as well as of Fowles and flowers: that hee respects man aboue

boue those, and his owne aboue other men. Therefore hee throwes all his cares vpon God; as if they were too heauy a lode for himselfe. Sollicitous thoughtfulnes can giue him no hurt, but this *herbe Careaway* shall easily cure it.

Holy Thistle, or *good Resolution.*

YEeld that hee is pressed with iniuries; as who will *liue godly in Christ, and shall not suffer persecution!* He is oppressed by force or fraud, might or subtilty; and cannot helpe himselfe. He hath a good *herbe* in this *Garden*, called *Carduus Benedictus*, *Holy thistle*: a godly resolution, that through many miseries he must enter heauen. He rests himselfe on God; and rather wisheth his harmelesnesse should suffer, then himselfe not to giue passiue and patient obedience to lawfull authority. *Our God whom we serue is able to deliuer vs from the burning fiery furnace, and hee will deliuer vs out of thine hand, O King. But if not; be it knowne to thee, O King, that, wee will not serue thy gods, nor worship thy golden Image.* Dan. 3. 17.

There are many other *herbes* in this *garden*: as if hee be to deale with craftie aduersaries, let him fetch some *Sage*, honest policie; and such as may stand with an vntouched conscience. For

Christ gaue vs this prohibition, to bee *wise as Serpents*; though withall a cohibition, that we be *harmeleſſe as Doues*. If he be tempted to ebriety, he hath in this *Garden*, *Coleworts*; moderate abſtinence. *Matthiolus* on the preface of *Dioſcorides* notes ſuch a naturall enmitie betwixt this *herbe* and drunkenneſſe: that if you plant *Colewort* neere to the rootes of the Vine, of it ſelfe it flyeth from them. But I excuſe my ſelfe.

Mat. 10. 16.

Non ego cuncta meis amplecti verſibus opto.

I would not leaue nothing vnſayd. Thus I haue walked you through a ſacred *Garden* of many gracious *herbes*: happy ſoules thus planted. I will ſtay you no longer, then to heare your bleſſing.

It receiueth bleſſing from God.

THe *Reward* giues a happy concluſion to this good *ground*. So it pleaſeth the Lord to accept our labours, that he will reward them; not after our owne merit, for that is not an atome; but after his owne mercy, which exceedes heauen and earth. Receiue this *bleſſing* with a thankfull heart; thou haſt not earn'd it. It is obiected, that here it is ſayd, their *workes are meet for God*, therefore deſerue this *bleſſing*. And *Wiſd.* 3. *God proued them, and found them meete for himſelfe*; as if they could ſtand Gods tryall. And

Wiſd. 3. 5.

Paul

Paul exhorts vs to *walke worthie of the vocation, wherewith we are called.* I answere, *Deus coronat dona sua, non merita nostra.* God rewards his owne workes, not our worth. It is giuen, *Non meritis operantis, sed miseratione donantis:* not for the deserts of the doer, but for the mercie of the giuer. *Datur operatoribus, non pro operibus.* Luke *chap.* 12. *Verse* 32. *It is my Fathers will to giue you a kingdome.*

Eph. 4. 1.

Aug.

Luke 12. 32.

Do wee good? from whom is it? dorh not God worke in vs to will and to doe? Thou hast done well: be comforted; be not proud. It was Gods worke, not thine. *Omnia merita Dei dona sunt: & ita homo propter ipsa magis Deo debitor est, quam Deus homini.* All our good workes are Gods giftes: and therefore man is more beholding to God for them, then God to man. If in this *Garden* any good *herbe* spring ouer the wall, and sawcily challenge to ir selfe a prerogatiue of merite; deale with it, as the Gardiner with superfluous branches; prune it off. Or as *Torquatus* with his ouer-venturous sonne; cut it short with the sword of the Spirit, for daring beyond the Commission. Our Aduersaries oppose this truth very violently, both in the Schooles, and in the Pulpits: but come they to their deathbeds, to argue it between God and their owne soules; then grace and grace alone; mercy and onely mercie; IESVS and none but IESVS.

Bern.

And this euen their great Bell-weather is forced

ced to acknowledge. *Propter incertitudinem propria iustitiæ, & periculum inanis gloriæ, tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere.* I will translate his words truly. *By reason of the vncertainty of our owne righteousnesse, and the danger of vaine glorie; the safest course is to put our whole trust and confidence in in the onely fauour and mercie of God.* But perhaps *Bellarmine* spoke this as a meere Iesuite; and now made Papable, hee bee willing to recant and vnsay it.

Bellar. de Iustif. lib. 5. cap. 7.

This *blessing* then comes not for the *Grounds* merite, but for the *Dressers* mercie. It is sayd, *Gen. 6.* that God would destroy the World with a floud, *Because the imaginations of mans heart were onely euill continually.* And *Gen. 8.* it is sayd, that GOD will no more curse and destroy the ground for mans sake; *because the imaginations of his heart are onely euill from his youth.* The same reason that is alleaged, why God will not spare the world, is also alleaged why God will spare the world.

Gen. 6. 5.

Gen. 8. 21.

It serues plentifully to demonstrate, that not for mans merite, but for Gods mercie, confusion is withholden. *I am the Lord, I change not. Therefore ye sonnes of Iacob are not consumed.*

Mal. 3. 6.

It re-

It receiueth.

SVch is the immenſe goodneſſe of God, that he will adde grace to grace, and when hee hath ſhowne mercy, hee will ſhew more mercy. As if he expected no other argument of future bounty, but his former bounty. *Whom he did predeſtinate, them alſo he called: and whom he called, them alſo hee iuſtified: and whom he iuſtified, them he alſo glorified.* Rom. 8. 30. Man is to be conſidered in a foure-fold eſtate. *Conſectionis, Infectionis, Refectionis, Perfectionis.* Firſt, God made him happy, without miſery, without iniquity. *God hath made man vpright: but they haue ſought out manie inuentions.* Eccl. 7. 29. If a glorious heauen aboue him, a fruitfull earth vnder him, ſeruiceable creatures about him, could giue him ſolace and felicity, hee was not ſcanted. Heere is mans firſt draught of Gods bountie; his originall ſtate. 2. Then man fell from holineſſe, and ſo from happineſſe; and loſt the fauour of the Creator, with the good of the creature: that a generall curſe fell on the earth for his ſake. Loe, now hee lyes weltring in his gore, who ſhall heale him, who ſhall reuiue him? God promiſed him a Sauiour, and kept his word. Looke on his owne only Sonne hanging, bleeding, dying on an accurſed Croſſe. 3. A Redeemer is come; what is man the better for it, that hath no power to beleeue on him? Faith hee hath none, but what

God must put into him. Againe, Lord helpe: let vs *receiue* yet a third mercie: make vs beleeuers, or we are neuer the better. We had as good haue no Sauiour, as not to haue him our Sauiour: and ours hee cannot be, vnlesse the Lord make vs his. 4. Lastly the Lord giues vs Faith: and so we shall *receiue* a happines by this beleeued Sauiour, better then euer our first creation gaue vs: a kingdome; a kingdome of life; an eternall kingdome of life; that can neuer be taken from vs. Thus wee are still *receiuers*, and God is the giuer. *wee receiue blessing from God.*

Blessing.

THis word is of a great latitude. What good is there, which will not be brought within this compasse? This *blessing* hath a double extent. There is *Beatitudo viæ*, and *Beatitudo Patriæ*. A *blessing* of the *way*, and a *blessing* of the *Countrey*: one of *grace*, the other of *glory*. The former is either outward, or inward.

1 Outward, *Psal.* 132. *I will abundantly blesse her prouision: I will satisfie her poore with bread.* Deut. 28. *Blessed in the field, blessed in the citie. The fruits of thy body, of thy ground, of thy cattell shall be blessed. Thy basket, thy store; thy going out, and comming in shall be blessed.* Which things doe often come to the godly euen on earth, and that in abundance. For as all haue not riches, that exceedingly loue them: so many haue them, that doe not much care for them.

Psal. 132. 15.

Deut. 28. 4.

Wealth

Wealth is like a woman; the more courted, the further off.

2 Inward. The godly on earth is (as it were) in the ſuburbs of heauen; whoſe *kingdome conſiſts, not in meate and drinke, but righteouſneſſe, peace of conſcience, and ioy of the holy Ghoſt.* Could his life bee as full of ſorrowes, as euer *Lazarus* was full of ſores, yet he is *bleſſed.* The Sunne-ſhine of mercie is ſtill vpon him; and the *bleſsing* of GOD makes him rich. Let the ayre thunder, and the earth quake, and hell roare; yet *He that walketh vprightly, walketh ſurely. Qui vadit plane, vadit ſane.* I haue read it ſtoried of a young Virgin, that at a great Princes hands had the choiſe of three veſſels. One whereof ſhould be freely giuen her, euen that ſhe ſhould chuſe. The firſt was a veſſell of gold, richly wrought, and ſet with precious ſtones; and on it written. Who chooſeth me ſhall haue what he deſerueth. The ſecond was of ſiluer. ſuperſcribed thus. Who chuſeth me ſhall haue what nature deſireth. The third was of lead; whoſe motto was this. Who chuſeth me, ſhall haue what God hath diſpoſed. The former pleaſed her eye well, but not her vnderſtanding. It offred what ſhe deſerued. She knew, that was iuſt nothing: therefore refuſed it. The ſecond conſidered, offred what Nature deſires. Shee thought that could bee no ſolide good; for Nature deſires ſuch things as pleaſe the carnall luſt. This ſhee alſo refuſed. The third had a courſe outſide, but the

Rom. 14.17.

Pro. 10.9.

the ſentence pleaſed her wel; offering what God had diſpoſed. So ſhe faithfully put her ſelfe vpon Gods ordinance, and choſe that. This Virginis mans ſoule. The golden veſſell is the worlds riches; contentfull to an auarous eye. Too many choſe this: but being open'd, it was full of dead mens bones, and a fooles bable. To teſtifie them fooles, which cleaue to the world: and at laſt all their hopes ſhall bee rewarded with a bable. Neither is this all. Though *their inward thought be, that their houſes ſhall continue for euer; yet they ſhal be layd in the graue like ſheep, and death ſhall feed on them.* The ſiluer-veſſell is the luſts of the fleſh; thoſe fond and vaine delights, which concupiſcence ſeeks. So ſaith the Motto: It giues what nature deſireth: but corrupt nature affects nothing, but what giues cõplacency to the fleſh. This veſſell open'd was full of wild fire, and an iron whip. God ſhall ſcourge the luſtfull here with the whip of iudgements, diſeaſes of body, infamy of name, ouerthrow of eſtate, vexation of conſcience. And Satan ſhall hereafter burne them in wild fire, ſuch flames as can neuer bee quenched. The leaden veſſell is, as the ſenſe & ſentence declares it, the *bleſſing* of God. The chuſer of it ſhall haue what God hath diſpoſed for him. Bleſſed ſoule that makes this election: for opened, it was found full of gold and moſt precious iewels; euery one more worth then a world, the immortall graces of Gods Spirit.

Pſal. 49. 11. 14.

The Virgin choſe this, and ſhe was married

to

to the Kings ſonne. Chuſe this veſſell, O my ſoule; and *Ieſus Chriſt* the king of heauen ſhall marry thee. No matter though it ſeeme lead without; gliſter not with earthly vanities: it is rich within; the wealth thereof cannot be valued, though all the Arithmeticians of the world goe about to ſumme it. *There bee many that ſay, who will ſhewe vs anie good? Lord lift thou vp the light of thy countenance vpon vs.* Pſal.4.6.

This *bleſſing* hath yet a further extent, to the *bleſſednesſe* of our Countrey: when wee ſhall heare it: *Come yee bleſſed of my Father, inherit the kingdome prepared for you from the foundation of the world.* Mat.25.34. For, *ſi ſic bonus es ſequentibus te, qualis futurus es conſequentibus!* If thou Lord, be ſo good to thoſe that follow thee, what wilt thou be to thoſe that finde thee! If there be ſuch *bleſſing* in this world, what ſhall that be in the life to come! If the firſt fruites of our inheritance, and the earneſt of the ſpirit bee ſo graciouſly ſweete here: ſurely when that infinite maſſe of glory ſhall be broken vp, and communicated to vs, we ſhall be wonderfully rauiſhed. *When that which is perfect is come, then that which is in part ſhall bee done away.* 1.Cor.13.10. This is, *beata vita in fonte*, ſayth *Aug.* a *bleſſed* life indeed. *Aeterna ſine ſucceſsione, diſtributa ſine diminutione, communis ſine inuidia, ſufficiens ſine indigentia, iucunda ſine triſtitia, beata ſine omni miſeria.* Bern. Serm. 47. in Cant. *Thou wilt ſhewe mee the path of life: in thy preſence is the fulneſſe of ioy, at thy right hand there are pleaſures for euermore.* Pſal.16.11.

No tongue can declare this *blessing*; happy heart that shall feele it: whose glorified eye shall one day behold all: and ten thousand times more then we haue spoken. Who shall say, as it is in the Psalme: *Sicut audiuimus, ita & vidimus*; *as we haue heard, so wee haue seene in the Citie of our God.* As we haue heard it preached on earth, we now finde it true in heauen: though the Citie we enioy farre excell the mappe we sawe.

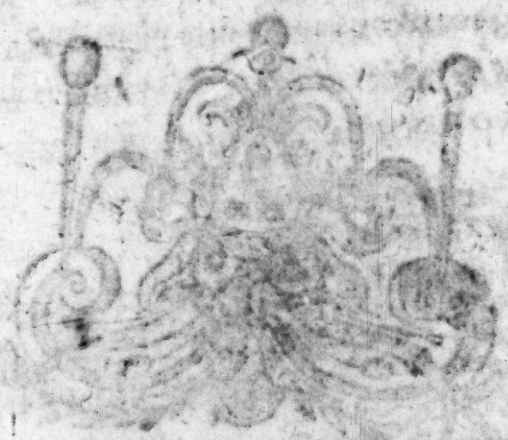
Well this is Gods blessing, and he will giue it to the good ground. Labour we then to bee fruitfull *Gardens*; and to abound with gracious herbes; that God may in this world showre vpon vs, the deawes of his mercie: and after this life transplant vs to his heauenly Paradise. Let not the pleasures of sinne, the lusts of the wanton flesh, the riches, snares, cares of the world, nor all those transient delights, whose taste is only in the sense, the operation in the conscience; that tickle men for an houre, and wound them for euer: nor all those vaine desires of carnall complacency, which shall one day bee layd vpon Gods cold earth; intercept vs to the priuation of this blessing.

Let vs not be hunting after sports, as *Esau* for venison, and loose our blessing: lest wee cry, howle, rore, when it is too late to recouer it. Thinke, oh thinke: there is a heauen, a GOD, a IESVS, a kingdome of glory, society of Angels, communion of Saints, ioy, peace, happinesse, and eternity of all these; which it will

bee

bee a fearefull thing to looſe, for the baſe pleaſures and ſhort delights of this world.

O great God of all, and ſweete Father of thy choſen, poure vpon vs thy holy deawes of grace: make our ſoules to ſtand thicke with ſanctified herbes; that we may receiue thy bleſsing. That honouring thee in the day of Grace, we may bee honoured by thee in the day of Glory. Grant this for thy loued Sonne, and our louing Sauiour, euen, IESVS CHRIST *his ſake.* Amen.



THE FORREST *Of* Thornes.

THE FOVRTH SERMON.

EZEK. 28. 24.

There ſhal be no more a pricking Bryar vnto the houſe of Iſrael, nor any grieuing Thorne of all that are round about them.

Terra ſalutifferas herbas, eadem que nocentes
Nutrit; & vrticæ proxima ſæpe roſa eſt.

LONDON,
Printed by *George Purſlowe*, for *Iohn Budge*, and are to be ſolde at his ſhop, at the great South-dore of *Pauls*, and at *Brittaines Burſe*. 1616.

THE FORREST OF THE FOURTH SERMON.

THE FORREST Of THORNES.

THE FOVRTH SERMON.

HEB. Chap. 6. Verſ. 8.

But that which beareth thornes and bryers, is reiected, and is nigh vnto curſing, whoſe end is to be burned.

His verſe begins with a word of *Diſiunction*; *But*. The *Raine* of grace falls vpon the good *ground*: it returneth *herbes*; it receiueth *bleſsing*. *But that which beareth thorns and bryers, is reiected, and is nigh vnto curſing. &c.* It is vndeniably true, that S. *Paul* knew no Purgatory: otherwiſe, he that *ſhunned not to declare to men all the counſell of God*, would

Act. 20. 27.

would not in a voluntary ſilence haue omitted this myſterie. He deliuers two ſorts of *Grounds*, the good and the bad; the one *bleſſed*, the other *neere vnto curſing*. Hee knew no meane, either betwixt good and euill men, or betwixt reward and puniſhment, *bleſsing* and *curſing*. It ſeemes that Chriſt himſelfe was ignorant of that point, which the Papiſts know ſo ſoundly, and beleeue ſo roundly. For he ſayes, In Gods *Field*, whatſoeuer growes is either *corne* or *cockle*: for the one whereof a *Barne* is prouided; for the other, vnquenchable *Fire*. A third ſort, betweene *herbes* and *weedes*, had either the Maſter or the Seruant knowne, they would haue acknowledged.

*Mat.*13.24.

This firſt word of the Text, *But*, is a ſtrong engine ſet to the wals of Purgatory, to ouer-turne them, and ouer-burne them with the fire of hell. For they are imaginary pales, that diuide hell and Purgatorie: take away your conceit, and they are both one: all is hell. For ſurely hell was raked, when Purgatory was found; and it is nothing els but a larder to the Popes Kitchin. What fancie ſoeuer founded it, their wittes are foundred, that labour to maintaine it. For they cannot tell vs, *vel quid ſit, vel vbi:* what it is, nor where it is. They cauill with vs for want of vnity and conſent in iudgement. Yet *Bellarmine* recites eight ſeuerall opinions amongſt them, about the place: And concludes at laſt, that it muſt remaine among thoſe ſecrets, *Quæ ſuo tempore*

*De Purgat. lib.*2.*cap.*6.

tempore aperientur nobis; which ſhall bee vnfolded to vs in their times. Some thinke the torments of it to conſiſt in fire, others in water: ſome that the afflicters are Angels, other that they are Deuils. So they teach *omni modo*, that which is *nullo modo*: and becauſe it is *vbique*, is therefore *nullibi*. Howſoeuer, it being the Popes peculiar; and in his power to command the Angels to fetch out whom hee liſt; mee thinks the Popes are ſtrangely vnmercifull, that in all this time none of them hath made a generall Gaole-deliuerie. But our Purgatorie is the blood of *Ieſus Chriſt*, which *clenſeth vs from ſinne*. And they that haue no portion in this blood ſhall be *reiected*, are *nigh vnto curſing*, and *their end is to be burned*. 1. *Ioh.* 1.

The barren, or rather euil-fruited *ground* is the ground of my diſcourſe: and according to the common diſtinction of *Euill*, here is a double *euill* in the Text. *Vnum quod malus facit, alterum quod malus patitur*. An euill which the wicked man doth; and an euill which he ſuffers: an euill that is ſinne, and an euill that is puniſhment for ſinne. In the former the wicked are agents; in the latter, patients. The one euill is done by them, the other vpon them. They offend Gods iuſtice, and GOD in his iuſtice offends them. They haue loued *curſing, and curſing ſhall be vnto them: they deſired not bleſſing, and it is farre from them*. They produce *Thornes*, and the end of *thornes is to bee burned*. The firſt and worſt euill

(for the other, though euill to them, is good in Gods good Iuſtice) is ſinne. Herein 1. the wicked are compared to bad *ground*. 2. their iniquities to *thornes* and *bryers*. 3. and the manner how ſo ill weeds ariſe from this *ground*, is ſaid to be *bearing*. *The earth that beareth thornes*, &c. Here firſt obſerue,

1 The different word the Apoſtle vſeth. For the good *earth*, hee ſayes, it is τίκτουσα βοτάνην *bringing forth herbes*. For the euill, it is ἐκφέρουσα, *bearing*, not bringing forth. As if good workes were brought forth like children, not without paine and trauell: euill workes but caſt out like froth or skimme; as eaſily vented, as inuented. Therefore the earth is ſaid *ebullire*, to bubble or boile out ſuch things, as meere excretions. Our prouerbe ſayes, An ill weed growes apace. *Herbes* grow not without preparing the ground, planting and watring them by ſeaſonable deawes and diligence. Weeds are common: it is hard to ſet the foote beſides them. The baſeſt things are euer moſt plentifull. *Plurima, peſſima.* I haue read of a kind of mouſe, that breeds ſixe ſcore young ones in one neſt. Whereas the off-ſpring of the Lyoneſſe or Elephant is but ſingle. You ſhall find your furrowes full of Cockle and darnell, though you neuer ſew them. The earth, ſayth the Philoſopher, is now an own mother to weeds, and naturally breeds and feeds them: but a ſtep-mother to good herbes. Man by a procliuitie of his own naturall inclination, is apt to produce

thornes

thornes and *bryers* : but ere hee can *bring* forth herbes, Graces, God muſt take paines with him. No husbandman ſo labours his ground, as God our hearts. Happy earth, that yeelds him an expected harueſt. But that *which beareth Thornes is neere to be curſed and burned.*

2 Obſerue, that a wicked man is compared to bad earth, and that fitly in 5. reſpects.

1 For baſeneſſe. The earth is the heauieſt of all Elements, and doth naturally ſinke downewards; as if it had no reſt, but in the center; which it ſelfe is. A wicked man is baſe-minded, and ſinkes with a dull and ponderous declination; not regarding the things aboue, but theſe below. He hath commune with men *ſurſum os*, but with beaſts, *deorſum cor*. All his affections haue a low obiect, not out of humilitie, but baſe deiection. His hope, deſire, loue, ioy, are ſet on theſe inferiour things : and like a Mole, he digs ſtill downewards, till he come to his Center, *his owne place*, Hell. *Telluris inutile pondus.* *Acts.1.*

2 For coldneſſe. Experience teacheth that the earth is cold; & coldnes is a natural quality pertinent to it, though accidentally there be bred in it fierie vapours. The wicked man hath a cold heart, frozen vp in the dregs of iniquitie; though there be an vnnaturall heat ſometimes flaming in him; the fire of luſt and malice tormenting his bowels : but this is no kindly heate to warme his conſcience. That is deriued from the *fire* of the Temple, that neuer goes out, and only giuen by

Ieſus Chriſt, that *baptizeth with the holy Ghoſt, and with fire.*

3 For foulneſſe. The ſqualid earth (for we ſpeake not heere of any good ground) is called *Lutulenta terra*; miery and noyſome: yet is it neate and cleane in compariſon of a ſinne-contaminated ſoule. The body was taken from the earth; not the Soule: the body ſhall reſolue to the earth; not the ſoule: yet the polluted ſoule is more ſordid, then either a leprous body, or a muddy earth. In the eye of GOD, there is no beautie ſo acceptable, no foulneſſe ſo deteſtable, as the ſoules. The Doue carried the prayſe of beautie from the Peacocke, by the Eagles iudgement: that though the Peacocke liuing had the fayrer plumes, yet dead he hath but a blacke liuer. Gods iudgement of all mens faireneſſe, is by the liuer, the *cleaneſſe of the heart in his eye-ſight.*

4 For obſcuritie and darkeneſſe; the earth is called a *place of blacke darkeneſſe, the land of forgetfulneſſe.* So *Iob* and *Dauid* tearme it. The wicked Soule is full of darkeneſſe, thickneſſe of ſight, cæcitie of vnderſtanding; not *ſeeing the glorious libertie of the Sonnes of God. Our Goſpell is hid to thoſe that are loſt. Whoſe minds the god of this world hath blinded.* There is in them *Hebetudo mentis*, which is *acutæ rationis obtuſio, carnalis intemperantiæ craſſis ſenſibus inducta.* They are ſo vtterly ignorant of heauen, that (as it is in the Prouerbe) *ne pictum quidem viderunt*: they haue not

1. *Cor.* 4. 4.

Hugo.

not ſeene it, ſo much as in the mappe or picture. As to men ſhut vp in the low cauernes of the earth, not ſo much as the ſunne, and ſtarres, and the lights of heauens lower parts haue appeared. *Tolerabilior eſt pœna, viuere non poſſe, quam neſcire.* Ignorance is a heauier punishment then death; ſayth the Philoſopher. Darkenes is their deſire, *becauſe their deeds are euill.* Perhaps at laſt, after a long dotage on their darke delight, earth; they come to heare of a better & richer countrey: and then take onely with them the Lanterne of Nature to find it. But ſo *erepto lumine candelabrum quærunt.* Hauing loſt the light, they grope for the Candleſticke. A man that comes into his houſe at midnight, ſees nothing amiſſe; in the day-light he finds many things miſplac'd. Nature is but a darke Lanterne, when by it we endeuour to ranſacke the conſcience. Onely the light of grace can demonſtrate all the ſluttiſh and incurious miſorders in our ſoules. *Sen.*

5 The maine reſemblance betweene an euill ground and worſe man, conſiſts in the ill fruites, that they both produce: *bryers* and *thornes*; and ſuch (not onely vnhelpefull, but) hurtfull vices. This is the principal analogie, which our Apoſtle intends; the pith and marow of this reference. But before we come to a particular anatomizing of this Subiect, ſome obſeruable doctrines fall profitably to our inſtruction. Obſerue therfore.

1 The word of God will worke ſome way. It fals not vpon any ground in vaine; but will pro-

duce *herbes* or weeds. It is ſuch Phyſicke, as will either cure or kill. It mollifies one, makes another more hard. Some *hearts it pricks*, others it terrifies, though conuerts not, as it made *Fælix tremble*. None euer heard it, but they are either better or worſe by it. *We preach Chriſt crucified, vnto the Iewes a ſtumbling blocke, vnto the Gentiles fooliſhneſſe. But vnto them which are called, both of Iewes and Greeks, the power of GOD, and the wiſedome of God.* In this *Epiſtle* it is called a *double-edged ſword, &c.* It is either a conuerting or conuincing power; ſealing receiuers to redemption, contemners to reiection. *The word which I haue preached, ſhall iudge you in the latter day.*

Acts. 2.

1. *Cor.* 1. 23.

Heb. 4. 12.

If this doctrine were conſiderately digeſted in hearers hearts, what a zealous preparation would it worke in their ſoules! It would bring vs to theſe ſeats with other minds, if we remembred, that wee returne not backe to our owne doores the very ſame wee came out; but either ſomewhat better, or much worſe. *Sergius Paulus* was turned, *Elimas* obdurated at one Sermon. After our Sauiours heauenly Sermon. *Iohn* 6. *Some went backe, and walked no more with him*; that *Chriſt* beſpake his *Apoſtles*, *Will ye alſo goe away?* Others ſtucke more cloſe. *Lord, to whom ſhall we goe? Thou haſt the words of eternall life.* The Prophet *Eſay* ſpeakes fully to this purpoſe. *As the raine commeth downe, and returneth not backe, but watereth the earth, and maketh it bring forth and bud, that it may giue ſeede to the ſower,*

Act. 13. 7. 8.

Ioh. 6. 66.

Verſe 68.

Eſay. 55. 10.

and

and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not returne vnto mee voyd; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The word that we haue preached, shall either saue you, or iudge you. It shall be either a copy of your pardon, or a bill of your inditement at the last day. *Iohn Baptist* cals the Gospell a *Fan*, that will distinguish betweene true and false children, betweene *Wheate* and *Chaffe*. It will make knowne the faithfulnesse of those, that with honest harts embrace it; and scatter hypocrites like *chaffe*, by reason of their insolid leuity. *Simeon* so propheciedto *Mary* the Virgin of her Son, That *he should be the fall and the rising*, the reparation and ruine of many: and whiles *he is set for a signe which shall bee spoken against*, by this meanes *the thoughts of many hearts shall be reuealed.* The word is like fire, that hath a double operation vpon the seuerall subiects it works; stubble or gold. It fires the one, and fines the other. Some hearts it enflames with zeale to it: other it sets on fire to quench, impugne, persecute it. It is to conuersion, if beleeued; to confusion if despised. Lo, *Christ* himselfe preaching, some faithfully entertaine, others reiect; as the *Gergesens*, that had rather haue their hogges saued then their soules.

Mat. 3. 12.

Luke. 2. 34.

Mat. 8.

2. That *thornes* are produced, the fault is not in the good *Raine*, but the ill ground. *What could I*, sayth God, *haue done more to my Vineyard?* I haue done inough to make it beare good grapes.

Esa. 4. 5.

Wherefore

Wherefore then, or from what cauſe *brings it forth wild grapes?* The earth deſires the influence of heauen, and ſhowres from the cloudes, to make it fruitfull. It is granted: the Sunne ſhines, the dewes fall. The Garden hereupon brings forth *herbes*, the deſart *thornes*. If theſe bleſſings of heauen were the proper cauſe of the weeds; why hath not then the good ground ſuch curſed effects? The euerlaſting lampe of heauen ſends forth his ſauing rayes: and the ſacred deawes of the Goſpell fall on the pure and vncleane heart. There it is requited with a fertile obedience: here with an impious ingratitude. Let not the mercy of God be blamed for this mans miſerie. *Perditio ex ſe:* God hath done enough to ſaue him. S. *Auguſtine* directly to this purpoſe. *Simul pluit Dominus ſuper ſegetes, & ſuper ſpinas. Sed ſegeti pluit ad horreum, ſpinis ad ignem: & tamen vna eſt pluuia.* GOD at once raines vpon the *herbes* and the *thornes*. Vpon the herbs or good ſeed, to ſhoot it vp for his barne, for himſelfe; vpon the thornes to fit them for the fire: yet is it one and the ſame raine.

De benedict. Eſau et Iacob.

This ſhall couer the faces of Libertines with euerlaſting confuſion; who are euermore rubbing their owne filthineſſe on Gods puritie; and charging him as the authour of their ſinnes. If the Diuels in hell ſhould ſpeake, what could they ſay more? wee haue falne from our happineſſe, and God cauſed it. Reprobate thoughts! Men haue ſpilt bloud, defiled forbidden beds, ſtrucke

at

at Princes with treaſons, ruin'd countries with depopulations, filled the earth with rapes, and ſhot at heauen with blaſphemies; and lay their damnation on their Maker: deriuing from his purpoſe excuſes of their wickedneſſe. The ineuitable decree of Gods counſell is charged: the thought of that hath made them careleſſe: ſo with good food they poiſon themſelues. Willing fooles, racke not your beleefe with impoſſibilities. Behold! God is ſo farre from authorizing your ſinnes and falls; that he raines on you the holy deawes of his word to mollifie your hearts. Iuſtifying himſelfe by this proffered meanes of your ſaluation, that he would not the death of a ſinner. O but his hidden will is to damne vs. Mad men, that forſake that ſigned will, written in tables, publiſhed with trumpets, commanded with bleſſings, curſings, promiſes, menaces, to which euery ſoule ſtands bound! and fall to prying into thoſe vnſearchable myſteries, couered with a curtaine of holy ſecrecy, not to be drawne aſide till the day comes, wherein we ſhall know as we are knowne.

Ceaſe aſpiring man to roote thy wickdneſſe in heauen; and to draw in God as an acceſſary to thy profaneneſſe. God would haue thee ſaued, but thou wilt *beare thorns* and *briars*, though thou endangereſt thy ſelfe to curſing. Is this the requitall for his mercy? Are all his kindneſſes to thee thus taken? That when he hath done ſo much to bring thee to heauen, thou wilt taxe him

for caſting thee to hel? when he hath ſo laboured to make thee good, thou wilt lay to his charge thy owne voluntary badneſſe. No: iuſtifie God, and magnifie his mercie. Accuſe thine owne corrupt heart, that turnes ſo good and alimentall food into offenſiue crudities. Say, Heauen is good, but thy ground is naught. Fatneſſe and iuyce hath been beſtowed on thee, but thou haſt yeelded peſtilent and noyſome fruits. Lay not the fault on heauen, but on the natiue corruption of thy owne heart; that hath decocted the goodneſſe of God into venome.

3. This obſeruation ſhall make way (and giue place) to another. That the ground is very *vnthankfull*, which anſweres the kindnes of heauen in rayning on it, with *bryars* and *thornes*. Wretched man, that receiues ſo bleſſed deawes from the fountaine of mercie, and returnes an vngratefull wickedneſſe. *Vnthankefull* it is; as failing in both theſe eſſentiall parts of *Gratitude*; acknowledging, and requiting a benefite: and ſo guilty both of falſhood and iniuſtice. Say the wicked did confeſſe Gods mercies, yet where's their obedience? True *thankfulneſſe* is called *Gratiarum actio, non dictio*. Whiles for holy deawes they render vnholy weedes, this diſobedience is the greateſt *Ingratitude*. The ſilence of our tongues; the not *opening our lippes*, to let our *mouth ſhew forth his prayſe*, is a grieuous vnthankfulneſſe. He is of an euill diſpoſition, that conceales or diſſembles a benefite. This is one

branch

branch of *Ingratitude*: but our ſpeech hitherto keepes but lowe water; let vs riſe vp to view the mountenous billows of that ingratitude here taxed; a reall, actual, ſenſuall, ſenſeleſſe *vnthankfulneſſe*: if it bee not a degree beyond it, and vnthankfulneſſe too poore a word to expreſſe it. Meere ingratitude returnes nothing for good; but this ſinne returnes euill for good. Silence in acknowledging is too ſhort: we muſt thinke of a contumacious and contumelious retribution. God, after his mercifull *raine* lookes for ſome herbs of Grace, when he walks down into his *Garden, to ſee whether the Vine flouriſhed, and the Pomegranates budded.* And behold weedes, ſtinking weedes, ſtinging weedes; *thornes* and *bryars!* Here is *Ingratitude* in ful proportion, wiith all the dimenſions of his vgly ſtigmaiticke forme. This is that wickednes, which brings the ground here to reiection, maledi&tion, combuſtion. Obſerue further that *Cant. 6. 11.*

4. Wicked men proue commonly ſo much the worſe, as they might haue been better: and diuert the means of their conuerſion to their confuſion. The more *raine* of the Goſpell they receiue, the more abundantly they thruſt forth the *thornes* of iniquities. The rootes of theſe bryars are ſurely earthed in their hearts, and do boyle out at the warme deaws of the Word. It fares with them, as with a man of a ſurfeted ſtomach: the more good meate he eates, the more hee increaſeth his corruption. The former crudities vndigeſted, vne-

geſted, hauing the greater force, turne the good nutriment into themſelues. There is ſuch an antipathie betwixt the good word of God, and the heart of a reprobate; that the more it wraſtles to bring him to heauen, the more he wraſtles againſt it, that hee might be damned. *Tully* mentions a Countrey, wherein a great drought and heat maketh abundance of mire and dirt; but ſtore of raine cauſeth duſt. It is here experimentally true: the plentifull raine of Gods bleſſed word is anſwered with the duſty and ſandy barrenneſſe of mens euill liues. So the Sunne, ſhining vpon vncleane dung-hils, is ſaid to cauſe a greater ſtench: yet no wiſe man blames the beames of the Sunne, but the filthineſſe of thoſe putrified heapes; for ſuch offence. The Sunne of righteouſneſſe hath ſent downe the glorious rayes of his Goſpell among vs: the wicked hereupon ſteame out the more noyſome and ſtenchfull fruites. Vpon whom ſhal the accuſation light; Gods comfortable heate of mercie, or our putrid and ranke iniquities? Sometimes the Sunnes heat working vpon a muddy and baneful obiect, breeds horrid ſerpents. No wonder then, if this *raine* of the Goſpel ingender in reprobate minds, weeds, and prickles. The *Cicones* haue a riuer, that doth harden the bowels, and make the entrals ſtony: a ſtrange operation in them that drink it. But if the water of life do harden the hearts of *Pharaohs*, and exaſperate the miſchiefes of a malicious *Elimas*, let the imputation of fault light where it is deſerued.

Ouid.

It

It was a ſtrange proteſtatiõ, that God had againſt *Iſrael. I haue nouriſhed and brought vp children, and they haue rebelled againſt me.* I haue brought them vp in my houſe, and taught them my precepts, and yet (as if my inſtructions and fauours had made them worſe) they haue rebelled againſt me. Thus when the Sunne is hotteſt, the ſprings are coldeſt: and the more feruent the loue of God is to vs, the more cold is our charity to him, and to others for him. As if the ſweet-dews of *Hermon* had made the hill of *Syon* more barren. *Eſa.* 1. 2.

It is written of the *Thraeian* flint, that it burnes with water, and is quenched with oyle: a fit Embleme of thoſe wicked ſoules, that are the worſe for Gods endeuour to better them. But ſuch contrary effects hath the Goſpell in contrary natures. As by the heat of the Sunne waxe is ſoftned, and yet clay is hardned: ſo by the preaching of the word, the hearts of ſuch as ſhal be ſaued, are mollified; but the hearts of the loſt are further obdurate. God in his wiſe iuſtice wil be euen with men: ſince they will not bee the better for his fauours, they ſhal be the worſe. Seeing they wil not bring forth herbes, they ſhall caſt forth weeds: and he that might not in their ſaluation, will be glorified in their ſubuerſion. For application.

This *Raine* hath falne vpon vs all: how haue wee entertained it? where bee our *herbes?* It is obiected againſt vs, that our forefathers who wanted this *raine*, brought forth more herbs, then we that haue it. That they in the daies of ignorãce did

more then they knew; that we in the light of the Goſpel know more then we do. *Apollonius* among other wonders writes one moſt wonderfull: that there was a people, which could ſee nothing in the day, but all in the night. What, hath the Sunne blinded vs? Cannot wee ſee to ſerue God ſo well in the light, as they did in the darke?

It was once ſaid, *Ignoti nulla cupido*: but now it may be inuerted; *Noti nullus amor*: we little eſteeme the Goſpel, becauſe it is frequent amongſt vs. The long enioying it hath dulled our eſtimation. Full children are weary of their bread, and play with it. Like the Indians, that haue ſuch ſtore of gold and precious ſtones, that they truck them away for glaſſes and rattles. Perhaps the cold legs of cuſtome will bring vs to Church: and we are content to heare the Preacher taxing our frauds, vſuries, oathes, oppreſſions. May be for ſome ſhew of deuotion, wee will aske counſell at his lips: but ſay what he will, wee will not part with our ſinnes.

Ier. 42. The Princes of *Iſrael* came to *Ieremie*, and intreat him to inquire of the Lord for them: promiſing, that whatſoeuer direction the Lord ſhould ſend they would obey. The *Prophet* accordingly preſents their ſupplication to God. God anſwers *Ier.* 43. *You ſhall not goe into Egypt, leſt you be deſtroyed: but abide ſtill in* Iudah, *and you ſhall be ſafe.* When they heard this Oracle, becauſe it was not their humours, they replied, *we will goe into Egypt.* This was their purpoſe from the beginning, (though they

they diſſembled a will to know Gods mind) which if Gods command croſſeth, they will croſſe his command: *they will goe into Egypt.* So people will be content to heare what God ſayth to them by his Miniſters: but if hee ſpeake not what pleaſeth them, they will follow their owne affections. Wee are ſuch nice and froward pieces, that the more God wooes vs, we are the further off. As it is with ſome ſhallow profeſſors of Muſicke, ſayth the Poet.

Omnibus hoc vitium cantoribus, inter amicos,
Vt nunquam inducant animum cantare rogati. *Hor. lib. 1. Sat. 3.*

When they are moſt earneſtly intreated, they make moſt daintie to ſing or play. So the more the Lord cals for our praiſes, the more hoarſe are our voices, the more harſh our notes; or perhaps we will not ſing at all. But if God hath giuen vs muſicke, and we will not dance; as Chriſt reproued the Iewes; wee ſhall mourne in ſadneſſe for our obſtinate refuſall of profered mirth. You haue heard *Herodotus* tale of the Piper. He came to the water-ſide, and piped to the fiſhes: they would not dance. Hee tooke his net and caught ſome of them; and being throwne vpon drie land they began to leape and skip vp. Nay, quoth the Piper, I offered you muſicke before, and you would none: now you ſhal dance without a pipe. Men commonly regard the Songs of *Sion*, as they doe muſicke heard late at night in the ſtreets, whiles they are in bed. Perhaps they will ſtep to the windore, and liſten to it a while; and preſently

ly to bed againe. So men ſtep from the couch of their luſts and ſinnes to Church, heare the Sermon; and then to bed againe; lulling themſelues in their former ſecuritie.

There are ſome, that care for hearing it no more: but ſit downe with a conceit of their owne ſufficiencie. They know as much as all the Preachers can tell them: let the youth go to be Catechized. So the ſluggiſh and irreligious Maſter ſits at home, whiles hee ſends his ſeruants to Church. There is an old tale, idle in it ſelfe; the vſe may be good. A certaine man that would neuer go to Church, when hee heard the Saints-bell, would ſay to his wife. Goe thou to Church and pray for thee and me. One night he dream't, that both he and his wife were dead, and that they knocked together at Heauen-gate for entrance. S. *Peter* (by the Legend) is Porter, and ſuffred the wife to enter in, but kept the husband out: anſwering him, *Illa intrauit pro ſe et te*: She is gone in both for her ſelfe and thee. As thy wife went to Church for thee, ſo ſhee muſt goe to heauen for thee. The Morall inſtructs euery one to haue a perſonality of Faith, and a proprietie of deuotion: that himſelfe ſeruing GOD, himſelfe may bee bleſſed of God.

It now remaines, to examine more narrowly the nature of the ſinnes theſe vngodly hearts produce. They are called *Thornes* and *Bryers*. *Plinie* ſayth that the *Thorne* is more ſoft then a Tree, and more hard then an Herbe: as if it were ſome vn-

Lib. 21. *cap.* 16.

kindly

kindly thing; and but an vnperfect excrement of the earth. For the Philoſopher ſayth, It is not the intent of kind, that Trees ſhould be ſharpe with prickles and thornes: but he would haue it cauſed by the inſoliditie and vnfaſtnes of the tree. By which meanes the cold humour is drawne out by the pores ere it bee concocted: whereupon for ſcarcitie of matter, it is hardned by the ſunne; and ſo ſhaped and ſharpned into a *thorne*.

But it is vnqueſtionable truth, that God created the *thornes* and *bryers* on the earth. Some thinke, becauſe it is ſayd, *Gen.* 3. in mans puniſhment, *Maledicta eſto terra propter te: Curſed be the earth for thy ſake. Thornes and Thiſtles ſhall it bring forth to thee*: that therefore if mankind had not ſinned, the ground ſhould haue produced no ſuch thing. But the moſt receiued opinion, and conſonant to truth is; that theſe *Thornes* and *bryers* ſhould haue been, though man had neuer faln: but they ſhould not haue been noxious and hurtfull to him. Now let vs conſider what reſemblances may be found, betwixt thoſe naturall, and theſe allegoricall *thornes* and *bryers*. *Gen.* 3. 18.

1 Where is abundance of *thornes*, there is moſt commonly a barren ground. For they hinder the happy influence of the heauens, the kindly heat of the ſunne, the deawes of the clouds, and all thoſe working cauſes of fertillity. God prearmes *Ezekiel*, that he ſhould not wonder at the barrenneſſe of *Iſrael*, *for bryers and thornes ſhall be with thee*. Let no man maruell at our vnprofi- *Ezek.* 2. 6.

table times; we haue too many *Bryers* and *thorns* among vs: which do what they can to hinder the goodnes of heauen to vs, or our goodnes to heauen. That which is ſowne nigh or among *thorns* ſeldome proſpers. Our Sauiour ſaith, that the *Seede* ſowne in ſome hearers, brought forth no
Mat. 13. fruite; *for the Thornes choked it.* The very company of the wicked is harmful, for they are as *thorns* to ſtifle any goodnes. *The companion of fooles ſhal be afflicted*, ſaith *Salomon*. He dwels among *thorns*, that ſhall wound him. To lay no more affliction vpon him then *Salamon* there meant; as appeares by the oppoſite member of the verſe: he ſhall endure a priuation of what good ſoeuer he had; and a poſition of their lewdneſſe. A good man with ill company, is like a liuing man bound to a dead corps: that will ſooner ſuffocate him, then hee can reuiue that. The Soule that liues among *thornes* ſhall hardly thriue. Therefore ſaith the Lord of the vineyard concerning the barren tree.
Luke. 13. 7. *Cut it downe, why troubles it the ground?*

2 *Thornes* and *bryers* grow moſt commonly on heapes, and ſeldome are found ſingle, or deſtitute of company of their owne kinde, And though they be troubleſomely harmefull to other trees, yet they fold and embrace one another, without hurt. It is ſo vſually ſeene, that wicked men hold together, and ſinnes grow in vnited cluſters. There is a combination of the vngodly; euen ſo farre as to the very participation of their
Pro. 1. 14. eſtates. *Caſt in thy lot with vs; wee will haue all*

one

one purſe. They are intangled in mutuall amity, like beds of Eeles; nothing but thunder can break their knots. Is it much, ſayth Chriſt, that you purpoſe *diligere diligentes, to loue them that loue you?* Why, *bryars* and *thornes* do it, *euen Publicans doe the ſame.* Yea, I would to God, their vnity did not ſhame ours. We ſee here, that one of the Papiſts chiefe marks of their church is not infallible; their cõſent or vnity: when *bryers* & *thorns* haue it. The Phariſes, Saduces, Herodians conſpire againſt Chriſt: may be, they with the reſt. Sins grow in heaps, like *thornes* in buſhes: where are ſome, are many. The Apoſtle brings them in by couples & companies. *Gluttonie & Drunkennes, Chambering and wantonneſſe, ſtrife and enuying.* Me thinkes *Gluttonie* & *Drunkennes* come in like an Engliſhman, and a Dutchman. *Chambering* & *Wantonnes* like an Italian and a Venetian. *Strife* & *Enuie* like a Spaniard and a Frenchman. Theſe ſins being ſo Nationall, and naturall to the countreys: to ouer-drinke in Germanie; to ouer-eate in England; to wantonize in Italie and Venice; to quarrel in Fraunce, and to be enuious in Spaine; Enuie being euer the boſome-companion of Pride.

Mat. 5. 46.

Rom. 13. 13.

3 *Thornes* and *bryers*, by reaſon of their thicknes and ſharpnes, are refuges for Serpents, Snakes, Addars, and ſuch other venemous beaſts. Where the vngodly haue a ſtrong part, oppreſſion, rapine, robberie, murder, and all thoſe fatall and death-ſtriking ſerpents are foſtered. God, when he told *Ezekiel.* *Ezek.* 2. That *bryers* and *thornes ſhould*

be with him; addes in the very next words, *And thou ſhalt dwell among Scorpions.* Therefore in Latine, *Rubetum* is a place of bryars and brambles; and *Rubeta* is a toad, and that land-toad, the moſt venemous of the kinde. It is dangerous ſleeping neere ſuch places. He that liues among the wicked, hath no neede of ſecurity, but to haue cleere and circumſpect eyes; leſt either the *thorns* pricke him, or the Serpents vnder the *thorns* ſting him. *Woe is me*, ſayth the Pſalmiſt, *that I muſt remaine in Meſheck, and dwell in the tents of Kedar.*

4. Neither doe the wicked, onely with their *thorns* and *bryars*, hinder others paſſage, but euen their owne. No maruell, if it be ſo difficult for an vngodly man to get to heauen; for hee hedgeth vp his owne way. Men multiply their tranſgreſſions to infinite, and caſt vp innumerable *thornes*, yet hope well to be ſaued. But in vaine he purpoſeth to trauell to *Ieruſalem*, that hedgeth vp his owne paſſage. *Thornes and ſnares are in the way of the froward*: not of Gods ſetting, but of their owne planting. For (the next words teſtifie) *hee that keepeth his ſoule, ſhall be farre from them.* There are hindrances enough to heauen, though the wicked make none themſelues. The diuell will looke, that the way ſhall not bee eaſie. Neither hath God ſet ſaluation vpon ſuch termes, that we may play and get it. *The kingdome of heauen is got by violence*: and they muſt *ſtriue*, that wil paſſe the *narrow gate.* Satan hath ſo many plots and tricks to deceiue them; ſo many tentations, and cor-

Pro. 22. 5.

rup-

ruptions to oppose them; that they haue no cause to fense vp the way themselues, against themselues, with a hedge of their owne *thornes*. Heauen-gates will not fall downe before men, as the iron-gates of the Citie to *Peter*, of their owne accord. Nay, *If the Righteous scarcely be saued, where shall the vngodly and the sinner appeare?* *Acts.* 12. 10. 1. *Pet.* 4. 18.

5. Sinnes are fitly compared to *thornes* and *bryars*, for their wounding, pricking, and such harmefull offenses. Therfore they are called *tribuli, a tribulando*; from their vexing, oppression, and tribulation they giue those that touch them. The wicked are such Calthrops to the Countrey, boring and bloudying her sides. Either pricking the flesh, or tearing of the fleece; as *bryars* and bushes that robbe the sheep of their cotes, which come to them for shelter. A great man wicked is like *Abimelech*, whom *Iotham* calls a *Bramble* in his Parable. The *Olive* would not leaue his *fatnesse*, nor the *Figge-tree* his *sweetnesse*, nor the *Vine* his goodnesse, *to bee promoted ouer the trees*. But the aspiring *Bramble* vsurpes it: and (as if he were some great Cedar) he calls the *Trees to trust vnder his shadow*. But when poore men come to this *Bramble* for refuge, here they loose a locke and there a locke, til they are left naked, Yea, the clothes are not onely rent from their backes; but like the sonnes of *Sceua* exorcising the euill spirits, they *depart* not away *naked* onely, *but wounded*. Their garments satisfie not these *bryars*, scarce their bloud and liues. *Iudg.* 9. 8. *Acts* 19. 16.

Theſe *Bryers* and *Thornes* haue ſuch pricking and wounding effects, in regard of three obiects, whom they ſtrike. For ſins are like *Thorns*. 1. To men. 2. To Chriſt. 3. To the owne conſciences of the committers. Firſt to men. *Plinie* mentioneth three ſorts of *Bryers*.

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1. The mooriſh *Bryer*, that onely growes in ranke and fenie places, & is nouriſhed with rotten mud, and ſuch ſqualid putrefaction. There is a generatiõ of men like theſe *bryars*, giuen to drunkenneſſe, whoſe affections are fed only with the moiſture of the pot. They cannot liue but in fenny and mooriſh places. *Pliny* ſaith, that addars & toads loue and eat the fruits of theſe *bryars*; and it is the food of ſerpents. The effects of drunkennes (in like ſort) is a condiment for the diuell. *Auguſtine* ſomewhat neare our purpoſe, when he compares drunken places to the fens; where are bred ſnakes and ſerpents, and ſuch vile noxious things, which euery yeare muſt be burned. It were a good turne, if theſe moriſh *bramblcs* were ſtocked vp by the roots. If you ask how you ſhould rid them; I will not point you to the Fen-men, who to make quick diſpatch of their anoiances, ſet fire on their fens: but I wil giue you another precedent. When a king asked how he might be rid of certain noiſome fowles, which came abundantly flying into his land; one anſwered him. *Nidos eorum vbiq; deſtruendos*: that the only means was to deſtroy their neſts in euery place. So if you would be ſhut of theſe moriſh *bryers*, the courſe is to deſtroy their neſts,

neſts; their haunts, and *rendenous*, as they terme them; the common quagmires of all filthineſſe. The alehouſes are their neſts & cages, where they exhauſt and lauiſh out their goods, and lay plots and deuiſes how to get more. Hence they fal either to robbing, or cheating; open courſes of violence, or ſecret miſchiefs: till at laſt the Iayle prepares thē for the gibbet. For lightly they ſing thorough a red lattice, before they cry through an irō grate. And when thoſe *bryars* are hamperd, & put into priſons; it is ſaid, that thoſe places teach them more villanie then they knew before. That when a lewd fellow comes out of priſon, he is furniſhed with ſuch a pack of miſchiefs, that he now ſets vp ſchoole, and teacheth others. It is wonderfull, that places ordained for reformation, ſhould bee inſtructions of worſe lewdnes. I ſpeak not againſt mercy: but experience & truth witneſſeth that the mercy of ſome times is crueltie. And the pittie to a notorious malefactor argues vs of a hard heart, & of vnmercifulnes to the common-wealth. The ſparing of rapes, robberies, whoredomes, cheatings, frauds, vniuſt meaſures, falſe balances, occaſioneth, yea encourageth the like. If thou be a Magiſtrate, deputed to iudge it, and ſpareſt a man that hath ſhed bloud; the next bloud he ſheddes thou art guilty of. Thou conſenteſt to the ſecond robbery of a thief, that haſt remitted him the firſt. A *Father* brings in a notorious malefactor arraigning at the bar before the Iudge. When the mother coms, *miſerā da vlulatione*, with bitter weeping deſiring mercy for her ſon. The

The wife *Lachrimabili voce*, with mournefull ſpeech, imploring mercie for her husband. The little children *plorantibus ocellis*, with crying eyes, beſeeching mercy for their Father. The people wiſhing he may be ſpared for the goodlineſſe of his perſon. Yet ſayth the Iudge, *Non misereor modo*: I pitie, but muſt not ſpare. *Pereat vnus, potius quam vnitas.* Better one periſh, then all. Weed vp the implacable *thornes*, for they will keepe the ground barren. It hath beene ſayd, Beare one iniurie and prouoke more: but here in caſe of iuſtice, forgiue one publick iniury, I mean a fact of horrid nature as I formerly taxed, and you prouoke and encourage many. The Marriners would faine ſaue *Ionas*; but when there is no remedy, they will rather looſe one *Ionas*, then all themſelues.

2. *Plinies* next ſort of *Bryers* are *Tribuli agreſtes*, *Field-bryers*; which are (ſayth he) ſhrewd enemies to tillage, and the fruits of the earth. This Iland of ours, within theſe late dayes, hath bred a great number of theſe *field-bryars*: which vnnaturally turne their mother into barrenneſſe. Oppreſſors, Incloſers, Depopulators, Deportators, Deprauators; that runne the land to ruine for a priuate benefite: and work out a particular gaine from a publicke and generall loſſe.

Gaine ſaid I? Where is it? Did you euer know Incloſers proſper? I will ſpeake boldly. I neuer knew great man grow greater by his depopulations: and I hope no man will ſay, he hath growne bet-

better by them. Corne-fields are turned to ſheep-walkes; once-inhabited townes feede Oxen; and Churches are made Shepheards Cottages: and yet the doers of all this neuer the richer. They keepe leſſe Hoſpitality; for a few roomes in *London* ſerue their turnes: they extort forer rents, and yet they haue neuer the more money. It cannot bee denyed, but the maine end of theſe courſes was profite, and enhanſing their eſtates: and loe, in this very end GOD croſſeth them. Speake what you will of their pride, of turning the alms they ſhould giue to the poore into feaſts for the rich, of their infrugall courſes: I ſay confidently, *hic digitus Dei*: here is the very hand of God ſtriking them. Man, though hee hath authority, will not looke to theſe *Field-bryars*; but let them waſte and forrage, and play the *Abimelechs*; but God will. But if wee doe not looke to it, let me ſay to you, as *Iotham* to the *Shechemites* of that aſpiring *Bramble*, *Iudg.* 9. *If fire come not out of Shechem to deuoure Abimelech; fire will come from Abimeleth to deuoure Shechem.* If you vndoe not the oppreſſions of the *Field-bryers*, their oppreſſions will vndoe vs all. *Iudg.*9.20.

3 There is the Town-*bryar* too, which groweth in our mounds and fenſes, and about the cloſing of townes. You in the City haue no great plenty of theſe *bryers*; yet you are troubled (in a metaphoricall ſenſe) with Towne-*bryers*, and City-brambles: which would not a little vexe you, if you were not thoſe your ſelues.

1. What ſay you to the Vſurer? Is hee not a *Thorne* amongſt you? If you were not Vſurers your ſelues, you would confeſſe it. But they ſay, the moſt horrible vſurie in the world is here practiſed, to 40. in the hundred: nay, to doubling of the principall in one yeare. A landed Gentleman wants money, he ſhall haue it; but in commodities: which ſome compacted Broker buyes of him, for halfe the rate they coſt him, in ready money. Are theſe Chriſtians? dare they ſhew their faces in the Temple? But I know, you haue been often told of theſe things. In a word, euen the gentleſt vſury is a moſt ſharpe *thorne*, and pricks the ſide of the Country till the bloud followes. An Vſurer with his money, is like a man that hath no worke of his owne, yet keepes a ſeruant to let out: and takes not onely hire of others for his dayes labour; but chargeth him to ſteale ſomewhat beſides, and neuer to returne home emptie. You vnderſtand me: I needs not further apply it.

Theſe are vile winding and wounding *bryers*, that fetch away clothes, and skinne, and fleſh too. Now the mercie of God ridde vs of theſe *thornes*. And let vs know it is for our ſinnes, that God ſuffers Vſurers among vs. It may be he permits them, as he did the Canaanites for a while in *Iſrael*, leſt the wilde beaſts ſhould breake in vpon them. Leſt pride, and haughtineſſe, and vncleanneſſe ſhould ſpill mens ſoules by a full eſtate of wealth. God ſuffers Vſurers like Horſe-leeches

to ſuck and ſoke them: thereby (poſſibly) to humble them. Yet in meane time, I may ſay of them, as *Ioſuah* did of thoſe Cananites; that *they are pricks in our ſides, and thornes in our eyes.* *Ioſh.* 23. 13.

2 What doe you thinke of *Adulterie?* Is it not a *Thorne*, yes, a ſharpe *thorne*, wounding the purſe, enuenoming the body, condemning the Soule. The ground that beares it is luſt: the ſappe that feeds it, is fulneſſe of bread and Idleneſſe: the heate that makes it glow, grow, and ſhoote, is lewd and wanton ſpeech, and effeminate geſtures: infamie is the budde; pollution the fruite; and the end Hell-fire. And as *Caietan* and *Theophilact* obſerues on 1. *Theſ.* 4. that the Apoſtle hauing bid men *poſſeſſe their veſſell in holineſſe*, he addes; *And let no man goe beyond or defraud his brother in any matter*: that this circumuention may be applied to Adulterie, when a man is deceiued of his boſome-ſpouſe; who is hired to the ſubornation of baſtards. So that lightly, concupiſcence and couſenage goe together. As that wickedneſſe, of all others, neuer goes but by couples. For Adulterers *non poſſunt ire ſoli ad diabolum.* An Adulterer cannot goe alone to the Deuill. *Theſſ.* 4. 4. *Ierom.*

3 Corrupt and conſcienſce-les Lawyers you will confeſſe to bee ſharpe and wounding brambles, and exceedingly hurtfull. A poore Client among them, is as a blind ſheepe in a thicket of *thornes*: there is no hope of his fleece, it is well if he carry away his fleſh whole on his backe. A motion this terme, an order next; inſtantly al croſſ'd: ſcarce

the twentith order ſometimes ſtands: execution is ſuſpended, a writ of errour puts all out of courſe. Oh the vncertaine euents of ſuits! I hope, ſayes the poore bloud-drawne wretch, I ſhall haue an end of my ſuite next terme; nay, nor the next terme, nor the next yeare. Foole! thou art gotten into a ſuite of durance; almoſt an immortall ſuit. And when the vpſhot comes, perhaps the miſpleading of a word ſhall forfet all. It is a lamentable vncertaintie, and one politicke addition of ficklenesſe to the goods of this world, that no man might ſet his heart vpon them: that an eſtate bought, truly payd for, and inherited, ſhall bee gone vpon a word; ſometimes vpon a ſillable; vpon a very bare letter, omitted or miſ-written by the Scriuener. Theſe are ſcratching *bryers*. If what is wanting in the goodnes of the cauſe, be ſupplyed by the greatnes of the fees, their tongs ſhall excuſe their tongs for their contra-conſcient pleadings. The Italians haue a ſhrewd prouerbe againſt them. The Deuill makes his Chriſtmaſſepyes of Lawyers tongs and Clerks fingers. This prouerbe I leaue with them; and come to their kinſmen.

4 Corrupted Officers, who are alſo ſharpe and ſharking *brambles*. Their office is a buſh of *thorns* at their backes, and they all to rent the countrey, with briberie and extortion. Theſe men ſeeke after authority, and commanding-places, not with any intent of good to the common-wealth, but to fill their owne purſes, to ſatisfie their owne luſts.

As

As ſome loue to bee poring in the fire, not that they care to mend it, but onely to warme their owne fingers.

5 We haue Papiſts amongſt vs; looke to them, they are rankling *thornes*, and renting *bryers*. Falſe *Gibeonites* they are; and howſoeuer they pretend their *old ſhooes*, the antiquitie of their Church, we haue euer found them *thornes*; ready to put out our eyes, and (if they could) the eye of the Goſpell. They exclaime againſt vs for perſecution; and cry themſelues (lowder then oyſter-women in the ſtreets) for patient Catholicks, Saints, Martyrs. But match the peace they enioy vnder vs, with the tyrannie they exerciſed ouer vs; the burning our Fathers at ſtakes, the butchering our Princes, their conſpiracie againſt our whole Realme, their continuall bending their weapons againſt Soueraignes and ſubiects throtes; and you will ſay, they are *thornes*. I haue read of a bird, that when men are deuout at their ſacrifice, takes fire from the Altar, and burnes their houſes. All their blacke treaſons, and bloudy intendments, they deriue from the Altar; and pleade the warrant of Religion, to ſet our whole Land in combuſtion. O that theſe *brambles* were ſtock'd vp: that *Iſhmael* were caſt out of dores, that *Sara* and her ſonne *Iſaac* might liue in quiet.

6 There are furious malecontents among vs: a contemptible generation of *thorns*; that (becauſe their hands are pinion'd) pricke onely with their tongs. They are euer whining, and vpon the

leaſt cauſe filling the world with importunate complaints. Theſe are ſauage & popular humors, that cannot ſuffer eminency to paſſe vnreproched. But they muſt vellicate goodnes, and gird greatneſſe; that neither the liuing can walke, nor the dead ſleepe, in quiet. Affecters of innouation, that are euer finding fault with the preſent times: any thing pleaſeth them but what is. Euen the beſt bleſſings of God ſcape not their cēſures: neither do they eſteem by iudgement, or pronounce by reaſon: they find fault with things, they know not wherefore, but becauſe they do not like them. Beware theſe *thornes*: they are like the wheeles of ſome cunningly wrought fire-workes; that flie out on all ſides; and offering to ſinge others, burne themſelues. *Laudant veteres, &c.* as if no times were ſo miſerable as ours. As if the ciuill wars of France, or the bloudy Inquiſitiō of Spain, or the Turkiſh crueltie in *Natolia*, where hee breeds his ſouldiers; or at home, the time of the Barons war; or yet later, the perſecution of a *Boner*; were none of them ſo cruell, as theſe dayes, when euery man ſits and ſings vnder his owne figge-tree. Sure if they had once taſted the bitterneſſe of war, they would better eſteem of their peace. Theſe are peſtilent *thornes*: nothing but feare keeps them from conſpiracie. Nay, ſo they might ſet the whole land on fire, they would not grudge their owne aſhes.

7. There are *bryers* too growing neere the Church; too neare it. They haue raiſed Church-liuings

liuings to foure and fiue yeares purchaſe: and it is to be feared, they will ſhortly racke vp preſentatiue liuings, to as high a rate, as they did their impropriations, when they would ſell them. For they ſay, few will giue aboue ſixteene yeares purchaſe for an impropriate Parſonage; and I haue heard ſome rate the donation of a benefice they muſt giue, at ten yeares: what with the preſent money they muſt haue, and with reſeruation of tythes, and ſuch vnconſcionable trickes; as if there was no God in heauen, to ſee or puniſh it. Perhaps, ſome wil not take ſo much: but moſt will take ſome; enough to impouerish the Church, to enrich their owne purſes, to damne their ſoules.

One would thinke, it was ſacriledge enough to robbe God of his maine tythes: muſt they alſo nimme away the ſhreddes? muſt they needes ſhrinke the whole cloth, (enough to apparell the Church) as the cheating Taylor did, to a dozen of buttons? Hauing full gorged themſelues with the parſonages, muſt they picke the bones of the Vicaredges too? Well ſayth S. *Auguſt.* *Multi in hac vita manducant, quod poſtea apud inferos digerunt.* Many deuoure that in this life, which they ſhall digeſt in hell.

Theſe are the *Church-briers*; which (let alone) wil at laſt bring as famous a Church, as any Chriſtendome hath, to beggerie. Politicke men, begin a pace alreadie to with-hold their children from Schooles and Vniuerſities. Any profeſſion els better likes them; as knowing, they may liue well

well in whatſoeuer calling, ſaue in the miniſtery. The time was, that Chriſt threw the *buyers* and *ſellers* out of the *Temple*; but now the *buyers* and *ſellers* haue throwne him out of the Temple. Yea, they wil throw the church out of the church if they bee not ſtayed. But ſome may ſay to me, as one aduiſed *Luther*, when he began to preach againſt the Popes vſurpation and tyrannie, *You had as good hold your peace. This wickedneſſe is ſo powerfull, that you will neuer preuaile againſt it. Get you to your ſtudy, and ſay, Lord haue mercy on vs, and procure your ſelfe no ill will.* But be it good will, or be it ill will, we come hither to ſpeake the truth in our conſciences. And if theſe *Church-thornes* will continue their wickedneſſe, bee it vnto them as they haue deſerued. If they will needs go to hell, let them go: we cannot helpe it, let them periſh. I had purpoſed the diſcouery of more *Brambles*, but the time forbids it. I would to God, we were well freed from thoſe I haue taxed.

THE

THE END *Of* Thornes.

THE FIFT SERMON.

ESA. 9. 18.

Wickedneſſe burneth as the fire: it ſhall deuoure the Bryers and Thornes, and ſhall kindle in the thickets of the Forreſt, and they ſhal mount vp like the lifting vp of ſmoke.

GREG. lib. 4. Dialog.

Ad magnam iudicantis iuſtitiam pertinet, vt nunquam mortui careant ſupplicio, qui nunquam viui voluerunt carere peccato.

LONDON,
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THE END

THE END of THORNES.

THE FIFT SERMON.

HEB. Chap. 6. Verſ. 8.

But that which beareth thornes and bryers, is reiected, and is nigh vnto curſing, whoſe end is to be burned.

OVr ſinnes are *thornes* to others; ſome wounding with their direct blowes, others with their wipes, all with their examples. Man only hath not felt their blowes; our Sauior alſo ſo found them: when hee was faine for our ſakes to ſet his naked breaſt, his naked heart, his naked ſoule againſt them. They ſay, the Nightingale ſleepes with her breaſt

againſt a *thorne*, to auoide the Serpent. Chriſt was content to bee wounded, euen to ſleepe to death with *thornes*, that hee might deliuer vs from that deuouring ſerpent, the great infernall Dragon. His head was not onely raked and harrowed with materiall *thornes*: *Caput Angelicis ſpiritibus tremebundum coronatur ſpinis*. That head which the Angelical ſpirits adore and tremble at, was crowned with *thornes*. But theſe myſticall *thornes*, our iniquities, with fiercer blowes drew bloud of his ſoule. They doe in a ſort ſtill. *Heb. 6. 6. They crucifie to themſelues the Sonne of God a freſh, and put him to an open ſhame.* Not in himſelfe, for they cannot: but can them no thankes; they would, if they could: and *to themſelues* they doe it. Wretched men, will you not yet let *Ieſus Chriſt* alone, and be at reſt? will you ſtill offer violence to your bleſſed Sauiour; and labour to pull him downe from his throne to his Croſſe; from his peaceful glorie at the right hand of his Father, to more ſufferings? You condemne the mercileſſe Souldiers, that *platted a crowne of thornes*, and put it on his innocent head. Sinfull wretch, condemne thy ſelfe. Thy ſinnes were thoſe *thornes*, and farre ſharper. Thy oppreſſions, wrongings, and wringings, of his poore brethren, offer him the violence of new wounds: thy oathes, thy fraudes, thy pride ſcratch him like *bryers*. Heare him complaining from heauen, *Saul, Saul, why perſecuteſt thou mee?* Theſe *Thornes* grow on earth, yet they *pricke Ieſus Chriſt* in

Bern.

Heb. 6. 6.

Mat. 27. 29.

in heauen. Oh wee little know the price of a ſin, that thus play the executioners with the Lord of life. Thinke, thinke; Chriſt felt your ſinnes as ſharpe *thornes*.

Laſtly, you finde them *thornes* your ſelues, if Chriſt did not for you. When God ſhall enlighten and make quicke the ſenſe of your nummed conſciences, you ſhall confeſſe your owne ſinnes cruell *thornes* to your ſoules, 2. *Cor.* 12. *A thorne in your fleſh*, that ſhall *buffet* you with error. For a while men are inſenſible of their iniquities. Chriſt, *Math.* 13. 22. calls the *riches of this world thornes*, which *choke* the good ſeede of the Goſpell. 2. *Cor.* 12. 7. *Mat.* 13. 22.

The common opinion of the world is, that they are goodly, fine and ſmooth things; furres to keepe them warme, oyle to cheare their faces, and wine to their hearts; of a ſilken ſoftneſſe to their affections. But Chriſt ſaith, they are *thorns*; ſtinging and *choking thornes*. And the couetous conſcience ſhall one day perceiue in them, *Triplicem picturam*, a threefold pricking. *Laboris in acquiſitione*; they are gotten with trouble. *Timoris in poſſeſſione*; they are kept with feare. *Doloris in amiſſione*; they are loſt with griefe. *Ludolph.*

Men commonly deale with their ſinnes, as hedgers do, when they go to plaſh thorny buſhes: they put on tyning gloues, that the *Thornes* may not pricke them. So theſe harden their hearts, that their owne *thornes* may giue them no compunction. But all vanities are but like the *fooles*

Eccl.7.6. laughter, which *Salomon* compares *to the crackling of thornes vnder a pot*: they make a noise, and suddenly go out. But sinne neuer parts with the wicked, without leauing a sting behind it. *Luther* saith, In. Galat. cap.1. ver.3. there are two fiends, that torment men in this world: and they are sinne, and a bad conscience. The latter followes the former: or if you will, the former wounds the latter: for sinne is the *thorne*, and the conscience the subiect it strikes. This *thorne* often pricks deepe; to the very *heart*. *Acts* 2. to the very *bones*, Psal. 38. *There is no rest in my bones because of my sinne. Vis nunquam esse tristis? bene viue. Nunquam securus est reus animus.* Would'st thou neuer be sorrowfull? liue well. A guilty mind cannot be securely quiet. *An euill mind is haunted and vexed with the thornes of his owne conscience.* Sinne to the affections, whiles it is doing, is *oleum vngens*, supple oyle. Sinne to the conscience when it is done, is *tribulus pungens*, a pricking *thorne*. What extreame contraries doe often wicked conceits runne into? In their time of securitie they cannot be brought, to think sinne to be sinne. At last desperately, they thinke it such a sinne, that it cannot be forgiuen. At first they are delighted with the sense and smel of their iniquitie, as of a sweet rose: but the rose of their delight withers, and there is a *thorne* vnder it, that pricks the hart. Hereupon *Salomon* couples pleasat *vanitie*, and troublesome *vexation* together. If that tickles the flesh, this shall wound the spirit. You shall heare an Vsurer in the madnes of presumption

Psal.38.3. Isid.lib.2.Soliloquiorum. mens enim mala conscientia propriis agitatur stimulis.

tion expostulating, what? may I not make benefit of my money? Obserue him, and in the end you shall heare him in the madnes of despaire, cry out of his owne damnation for it. At first they make question whether it be a sinne: at last they know it such a sinne, that they make question whether God will forgiue it. So men will looke to sin either too superficially, or too superstitiously. There was no danger saith the Drunkard, when he is asked how he scap'd such a passage: bring him backe in the sober morning to see, and hee falls downe dead in astonishment.

I need not further amplifie this point. Christ giues a *væ ridentibus*; *woe to them that laugh, for they shall weepe*: and euery smile of sinne shall be turned to a grone of sorrow. They that exhibite their liues as sacrifices *risui et lubentiæ*; shall one day feele pricks, and goads, and thornes; scratching and peircing their hearts: when (like the strucken deare, with the arrowhead rankling in his side) they shall not bee able to shift or change paines with places. Let this reach to our soules two instructions.

1 That we labour our hearts betimes to a sensiblenesse of these *thornes*. A *Thorne* swallowed into the flesh, if it be not look'd to, rankles. Sinne without repentance, will fester in the soule; and is so much more perilous, as it is lesse felt. Oh the number of *thornes* that lie in many consciences, who complaine no more, then if they ayld nothing

thing. The pricke of a *thorne* is not ſo painefull at firſt, while the bloud is hote, as after a cold pauſe. Euerie man hath his complaints; & who liueth out of the reach of diſcontent? You ſhall heare tradeſmen complaining of few or falſe cuſtomers. Labourers, of little worke, and leſſe wages. Beggars complaine the want of Charity: and rich men the want of money. Merchants of rockes and Pyrats: Lawyers of ſhort fees; and Clyents of long ſuits. But no man complaines of the *thornes* in his owne boſome. He nouriſheth *bryers* there that wound him; and the heart is as dedolent, as if it were *paſt feeling*. But where there is no diſcouerie of the diſeaſe, the recouery of the health is in vaine hoped for.

Ephe. 4. 19.

2 After ſenſe of the ſmart will follow a deſire of remedy. The throbbing conſcience would be at eaſe, and freed from the *Thorne* that vexeth it. *Dauid rores out for the very diſquietneſſe of his heart*. The aking heart will make a crying tong, and wet eyes. Loe the mercie of GOD! A remedy is not ſooner deſired, then offred. The ſacred Goſpell directs vs to a medicine, that ſhall ſupple the heart, and draw out theſe *thornes*; though they ſtucke as thicke in it, as euer the arrowes did in *Sebaſtian*. They ſpeake of the herbe *Dictamnum*, call'd of ſome Ditanie, that it hath a ſecret vertue to draw out any thing faſtened in the body. *Plinie* ſayth, that this herbe drunke, *Sagittas pellit*. Experience telleth, that it is ſoueraigne

Lib. 26. *cap.* 14.

to

to exhale a *thorne* out of the flesh. Our onely *Dictamnum* is the precious bloud of our merciful Sauiour IESVS CHRIST. A plaister of that is truely vertuall, to draw out all *thornes* from our consciences. *Saucia animis*, which is *nulla medicabilis herbis*, is thus cured. Our sinnes drew bloud of him; that his bloud might saue vs. He was *crowned with Thornes*, that we might not be killed with *thornes*. He was wounded for vs, that we might not perish for our selues.

Take we heed, that we despise not this medicine. The law was so farre from drawing out these *thornes*, that it would driue them in further, and cause them to rankle in the heart, without any hope of ease. It did but exasperate their stings, and giue them a deeper continuance of pricking. The mollifying and healing Gospell extracts their venome, and sucks out their poyson. Let vs not dare then to vilipend this cordiall and soueraigne medicine.

You perceiue that our sinnes are *Thornes*; and what is their onely remedy. Know now, that if they be not drawne out in this world, they shall be found *thornes* hereafter; when the owners shall heare *Christs* sentence, *Goe yee cursed, &c.* for *the end of them is to be burned*. So I come to the *punishment*: but I will soone haue done with that, which shall neuer haue done with those that must vndergoe it.

There is a threefold gradation in the Penalty, *Reiection, malediction, combustion. Is reiected, is*

nigh vnto cursing, and the end thereof is to be burned. And it seems to haue relation to a threefold distinction of time. 1. For the present, *it is reiected.* 2. For instance or appropinquation, *it is nigh vnto cursing.* 3. For future certainty, *the end of it is to be burned.* As men commonly deale with *thornes*: first they cut them vp with bils and mattocks: then they lay them by to wither: and lastly burne them in the furnace.

1 *Reiection.* This which we here translate (is *reiected*) is in the originall (ἀδόκιμος) which may signifie *Reprobus*, or *reprobatus*: so *Beza* hath it; is *reproued*, or disallowed of God. This ground shall haue no ground in heauen, no part in Gods inheritance. It is reprobate siluer, not current with the Lord. No man desires to purchase Land, that will bring forth nothing but weedes: he will not cast away his siluer vpon it. And shall GOD buy so base ground, that will be no better, at so inestimable a price, as the incorruptible bloud of his owne Sonne? It despiseth the Lords goodnesse, and the LORDS goodnesse shall despise it. *It is reiected.* If any man sayth, this is *Durus Sermo*, let him consider of whom the Apostle speaketh, *verse.* 4. against whom hee concludes *ab impossibili. It is impossible, &c.* A hard saying to vnderstand, but more, most heard to vndergoe. If God be driuen to loose all his paines and cost vpon an ingratefull heart, he will at last renounce it, and giue it ouer

a des-

a desperate nature. As he in the Comedy, *Abeat, pereat, profundat, perdat. If it will be filthy, let it be filthy still.* If nothing will bring it to goodnesse, it shall *be reiected.*

2. The second degree of the *Punishment* is *cursing*: and this may seeme to exceed the former. Gods *curse* is a fearefull thing. If you would view (though but in part) the latitude and extension of it, I refer you to the 28. of *Deuteronomy.* But I purpose not to bee curiously punctuall, in the demonstration of these particular degrees of the *Punishment.* That which I wil obserue, is this.

That God is more propense and inclined to *blessing*, then to *cursing*: more prone to shewe mercy, then to inflict iudgement. It is sayd in the former Verse, the *good ground receiues blessing of God*: receiues it presently, receiues it at once. But here of the euill ground; *it is nigh vnto cursing*: it is not presently *cursed*, but *nigh vnto it.* There is some pawse and delay: some *lucida interualla misericordiæ.* The whole viall of wrath is not poured on at once. But first there is a despising or *reiection*; to let the wicked see, how hatefull their vices are in Gods sight. If this serue not, they are not sodainely *cursed*; but there is a breathing time, and a mercifull space betweene that and *cursing*; and betweene *cursing* and *burning.* So slowly doth GOD proceed to iudgement, so little haste he makes to the ex-

ecution of his vengeance. Hee is ſpeedy to deliuer, to ſaue, to giue his *bleſsing*; but hee hath leaden feet when he comes to ſtrike.

The vſe of this to our ſelues is, that the patient forbearance of God may leade vs to *repentance*. *Romans* the ſecond and the fourth. The Prophet *Ioel* bids vs *Rent our hearts*, and fall to weeping and mourning; *Becauſe* the Lord is mercifull and *ſlow to anger*. Gods long-ſuffering is as a hand reached out, that points vs to *repentance*. Such is his goodneſſe, that when all his terrors and menaces are ſet in their places, yet hee makes roome for *Repentance*, whenſoeuer it comes. And though they bee as ready to ſtrike, as *Abrahams* hand was to *Iſaacs* ſacrifice; yet *Repentance*, *tanquam vox Angeli*, ſhall ſtay them. O bleſſed *Repentance*, how ſweet and amiable art thou! yet how few loue thee!

Rom. 2. 4.
Ioel. 2. 13.

The great man, that thinkes he may ſecurely be wicked, becauſe he is honourably great; and dares affront the Pulpit, though the greateſt Biſhop in the land were preaching in it; cares not for *repentance*. The wealthy Gentleman, that can bung vp Hoſpitality into a *Diogenes* tubbe; neſtle himſelfe warme in a City-chamber, whiles Owles and Dawes parlour themſelues in his countrey-manors: that (as it is ſtoried of that Iew for the vſe of his money) takes his rent in bloud; the *h*eart-bloud of his racked Tenants; cares not for *Repentance*.

The countrey *Nabal*, that hoords his graine, and

and with it lockes vp his ſoule in a Garner, that the Sunne of Gods bleſſing may not come at it: that ſtarues the poore, his family, himſelfe; cares not for *Repentance*. The auarous Citizens, whom the glad Diuell can neuer find without a falſe meaſure in one hand, and a cozening waight in the other; that haue trickes in their ſconces to ouer-reach the diuell himſelfe; but that (like a cunning Fenſer) he that taught them all their trickes, kept one to himſelfe, to cheate them of their ſoules; care not for *repentance*. The muffled Lawyer, that hath no ſenſe left aliue but his feeling, and waighs all cauſes by the poyſe of gold; that talkes againſt others right and his owne conſcience; that leades Iurie into periury, with his fraudulent circumuentions; cares not for *repentance*.

The ſharking Officer, (that like *Menelaus*, an *Armenian* Archer in the wars betwixt *Conſtantius* and *Magnentius*) can ſhoot three arrowes at once, at one looſe; wherewith hee wounds not one, but three at the leaſt: the Prince whom hee ſerues, the perſon whom hee drawes bloud of, and the body of the Common-wealth; cares not for *repentance*. I neede not ſpeake of the Church-robber, the Vſurer, the Drunkard, the Proud, the vncleane adulterer: no man can think, that they care for repentance. O but they all purpoſe to *repent*. Spare them a while; they are but new ſet into the Ouen; not yet fully baked in their hot vanities: Zoſim. *lib.* 2.

Hoſ. 7. 4.

let them ſoke a little in their pleaſures, and at laſt they will returne. *They are as an Ouen heated by the Baker.* *Repentance* is an aſcent of foure ſteps: many get vp three of them, but climbe not to the fourth and beſt.

1. Some there are that *purpoſe* to amend their liues. But *purpoſe* without performance is like a Cloud without raine; not vnlike *Hercules* Clubbe in the Tragedy, of a great bulke, but the ſtuffing is moſſe and rubbiſh. If the tree bee fairely bloſſom'd, and naked of fruite, it may ſpeed as the Figge-tree in the Goſpell, be *curſed*: or at leaſt (it is as the euill ground here) *nigh vnto curſing*. Many that purpoſed to repent, are now in hell, as the *fiue fooliſh Virgins*, that intended to goe in with the *Bridegroome*; but before the time their lights dropp'd out.

One ſayd, that hell is like to bee full of good *purpoſes*, but heauen of good workes. If a bare *Intention* would ſerue, Gods Church on earth would bee fuller of Saints, and his Court in heauen fuller of ſoules. Ignorance and Sloth adulterating, bring forth this lanke brood, this abortiue embrion, *Purpoſe*. Such a man is like an ill debtor, who will not pay God his due of deuotion till hee is old: and then hee cannot pay for want of (time & mony) ſpace and grace to *repent*. We make (in theſe daies) our purpoſes like our *Eeues*, and our performances like the holy-daies: ſeruants work hard vpō the Eeues, that they may haue

haue the more liberty to play vpon the Holy-dayes: ſo we are earneſt, and labour hard on our purpoſes; but are idle and play vpon our performances. But *Reſolution* without action, is a golden couch to a leaden Iewell.

2. The ſecond round of this Ladder is *Preparation*. Some there are that will *prepare*, & almoſt ſet themſelues in a readineſſe for their iourney to heauen; yet neuer ſet one ſteppe forward. *Preparation* is indeed as neceſſary, as the dore is to the houſe: but as idle, if there be no houſe to the dore. It may (as *Iohn* the *Baptiſt* did for Chriſt) *prepare the way of the Lord* into our hearts: and it may be as vaite, as the *Apothecaries Beaſt*, which hee promiſed his Patient would helpe him of all diſeaſes; but before morning it had eaten vp it ſelfe. *Preparation* is a neceſſary antecedent to all great workes, *Amos* 4. *Prepare to meet thy God, O Iſrael.* But a man may *prepare* meate, and not feede: *prepare* meate, and not eate. *Preparation* does well, if *reparation* followes. A man may climbe both theſe rounds, and yet fall ſhort of the true height of *Repentance*.

Beſtia Pharmacopola.

Am. 4. 12.

3. The third ſtaire is a *Beginning* to abſtaine from ſome horrid iniquities; and as it were, an entring into a new path; but not going one ſtep in it, without a voluntary reuolting. But *Beginning* is nothing to perfection. Some *begin on*

the

the ſpirit, and *end in the fleſh*: that *ſalute* Chriſt in the market place; take acquaintance of him in the ſtreet, but neuer bid him home to their houſes. It is (*vox prætereuntium deriſoria*) the ſpeech of them that paſſe by. *This man began to build.* A houſe but begun is not fit to dwell in: and ſhall wee thinke that Gods Spirit will dwell in an inchoate habitacle, and not likely to be finiſhed? The Apoſtle ſayth, *It had been better for them not to haue knowne the way of righteouſnes, then after they haue knowne it, to turne from the holy commandement deliuered vnto them.*

2. Pet. 2.21.

4 The fourth Round onely pleaſeth God, and is good for our Soules, *Repentance*; without which the euill ground is *neere to curſing*; as it were at next dore by; and it ſhall come on him with a ſpeedy viſitation *niſi interueniente pœnitentia.* This is the Bulwarke to defend vs from the ſhot of Gods thunder from heauen: this hedgeth vs in from his iudgements on earth. Woe to ſinfull man without this: for he is neere *to curſing*; and *his end is to be burned.* Bleſſed Soule that hath it. Whereſoeuer it dwels, mercie dwels by it. If England hath it, it ſhall eaſe her of her *thornes*, Ezek. 28. *There ſhall be no more a pricking bryar vnto the houſe of Iſrael, nor any gricuing Thorne of all that are round about them.*

Ezek. 20.14.

3 The laſt and ſoreſt degree of the *Puniſhment*, is *Burning.* I will not diſcourſe, whether the

the fire of that euerlaſtingly-hote furnace be materiall or ſpirituall. Surely, it is ſtrangely terrible; and wee are bleſſed, if wee neither vnderſtand it nor vndergoe it. The miſerie of the damned is vſually diſtinguiſhed into the *Paine of loſſe*, and the *paine of ſenſe*. Both implied in this verſe, and expreſſed, *Theſſalonians* the ſecond, Chap. 1. Verſe 8,9. Chriſt ſhall *take vengeance on ſuch as know not God, and obey not the Goſpell of Ieſus Chriſt*, there is *paine* of *Senſe*. *They ſhall be puniſhed with euerlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, there is *paine* of *loſſe*. 2. *The.* 1. 8. 9.

1. This *Pæna damni*, or priuation of bleſſedneſſe, may ſeeme to be implyed in the firſt degree here mentioned, *Reiection*. The reprobate are caſt away of God. Much like that forme of the laſt ſentence, *Math.* 25. 41. *Depart from me, yee curſed*: a fearefull ſentence, a terrible ſeparation. *From Me*, ſayth Chriſt; that made my ſelfe man for your ſakes, that offered my bloud for your redemption, & receiued theſe & theſe wounds for your remedie. *From Me*, that would haue healed, would haue helped, would haue ſaued you. *From Me*, that inuited you to mercy, and you would not accept it. *From Me*, that purchaſed a kingdome of glory, for ſuch as beleeued on me; and will wrappe their heads with crownes of eternall ioy: *Depart from Me*. This is a fearefull *Reiection*. My friendſhip, my fel- *Mat.* 25. 41.

lowship, my Paradiſe, my preſence, my heauen, *where is fulneſſe of ioy, and pleaſure for euermore*, are none of yours. They might haue been; they are loſt. Neither ſhall they onely looſe Chriſt, but all the companie with Chriſt: the Quire of glorious Angels, the ſociety of his *bleſſed* Mother, the Prophets, Apoſtles, Martyrs, all the happy and holy Saints, with the whole hoſt of heauen. They ſhall fret, and vexe, and bee ready to eate their owne galls, to ſee thoſe triumphing in glory, whom they on earth perſecuted, martyred, tortured. They could here exerciſe their ſauage tyranny ouer them; not onely denying their owne bread, but taking away theirs: they could deſpiſe, beate, maligne, vndoe, burne them at ſtakes: now the eſtate of both is changed: as *Abraham* told *Diues*. *They are comforted, and thou art tormented.*

Pſal. 16. *vlt.*

Luke 16.25.

2. This is not all. The *priuation* of bleſſed ioyes is not enough: there muſt follow the *poſition* of curſed torments. For their *Puniſhment* is proportioned to their ſinne, *Ier.* 2. *They haue committed two euils. They haue forſaken the Lord, the fountaine of liuing waters, and hewed them out ciſternes, broken ciſternes that can hold no water.* As they turned from their Maker, ſo their Maker turnes from them: there is *Pœna damni*. As they faſtned their delights on the creatures, ſo the creatures ſhall be their tortures: there is *Pœna ſenſus*. They reiected God, and hee reiects them:

Ier. 2.13.

them; they adhered to wickednesse, and it shall adhere to their bones for euer, and bring them to *burning*.

Their torments which are here expressed by *Fire*, haue two fearefull conditions, vniuersality, and eternitie.

1. They are vniuersall, vexing euery part of the body, and power of the soule. It is terrible in this life, to be pained in euery part of the body at one time. To haue ache in the teeth, gowt in the feete, collick in the reines, &c. and to lye (as it were) vpon a racke, for innumerable diseases, like so many executioners, to torture him, is intollerable. But the largest shadowe of these torments to their substance, is not so much as a little bone-fire to the combustion of the whole world.

2. They are eternall. If it had but as many ages to *burne*, as there be trees standing on the earth, there would bee some, though a tedious hope of their end. But it is such a *Fire*, as shall neuer be quenched. This word *Neuer* is fearefull. Though they raine floudes of teares vpon it, they shall bee but like oyle to encrease the flame: for the *worme neuer dyes, the fire neuer goes out*. You see the *end* of *Thornes*. *Wickednes burneth as the fire: it shall deuoure the bryers and thornes, and shall kindle in the thickest of the Forrest, and they shall mount vp like the lifting vp of smoke.* *Esa.9.18.*

I reſolued againſt prolixity. The generall and ſummary doctrine is this. That ſince the wicked ground, which *beareth thornes and bryers, is neere vnto curſing, and the end thereof* is eternall fire: it followes neceſſarily, that all they which lay the foundation of vngodlineſſe, muſt needs build vpon condemnation. *Let no man deceiue you: He that committeth ſinne is of the Diuell.* 1. *Ioh.* 3.8. If the courſe of a mans life be wicked, couetous, vncleane, malicious, idolatrous, adulterous, drunken; hee layes the ground-worke of his owne deſtruction; and precipitates himſelfe to the malediction of God. Hee that layes the foundation in fire-work, muſt looke to be blowne vp. Perhaps this meditation, though it bee of vnquenchable *Fire*, may yet worke coldly in our hearts; and leaue no impreſſion behinde it; yet you cannot deny this to be true. He that would denie it muſt deny my Text, muſt turne Atheiſt, and reiect the holy word of God. Nay, he muſt thinke there is no God, no reuenge of wickednesſe, no diuell, no hell. And he vndertakes a very hard taske, that goes about to ſettle this perſwaſion in his mind. No, no. *Let no man deceiue you with vaine words: for becauſe of theſe things cometh the wrath of God vpon the children of diſobedience.* *Eph.* 5.6. And in this paſſage I muſt value all men alike: of what ſtuffe, or of what faſhion ſoeuer his coate be: if his life be full of *bryers* and *thornes*, his *end* is to be *burned*. *What ſhall we* then *doe vnto thee, O thou preſeruer of men,* that

wee

wee may eſcape it? what, but *Repent, and beleeue the Goſpell!* *Mark.* 1.15.

Let the commination of hell inſtruct vs to preuent it: as the meſſage of *Niniuehs* ouerthrow effected their ſafetie. 1. Let vs flie by a true faith into the armes of our Redeemer, that God *reiect* vs not. 2. Let vs poure forth flouds of repentant teares, that wee bee not *nigh vnto curſing*. 3. And let vs *bring forth* no more *bryars* and *thornes*, that our *end* may not be, to bee *burned*. Faith, Repentance, Obedience; this ſame golden rule of three, will teach vs to worke vp our owne *ſaluation*. This done, wee ſhall not be *reiected*, but knowne to bee elected: we ſhall be ſo farre from *curſing*, that we ſhal preſently *receiue the bleſſing*. And our *End* ſhall be, not fire, but glorie and peace. *Marke the perfect man, and behold the vpright: for the end of that man is* PEACE. *Pſal.* 37.37.

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FINIS.